THE PROBLEMES OF ARISTOTLE, WITH other Philoſophers and Phyſitians.

Wherein are contained divers queſtions, with their anſwers, touching the eſtate of mans body.

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To the Reader.

Very man doth wonder (gentle Reader) at an Eclipſe of the Sun, or of the Moone, & gazeth at a blazing ſtarre, & beholdeth with admiration an exquiſite picture, drawne with the Penſill of a skilfull hand; yea all nouelties doe pleaſe, be they neuer ſo ſmall. But if they be once common be they neuer ſo great wonders, no man vouchſafeth to giue them the looking on. But then as Seneca *doth ſay.* Non eſt Æthiopis inter ſuos inſignius color. *The ſelfe ſame doth happen in man, & in the wonderfull workmanſhip of his bodie, & vnſpeakable excellencie of his ſoule; for if we regard his excellencie, he doth ſurpaſſe all creatures vnder heauen; & therefore the Ægyptians being rauiſhed with the contemplation of mans dignitie and perfection, doubted not to call him a terreſtriall God, and celeſtiall creature, a meſſenger of the gods, Lord and Maſter of things below, and a familiar friend vnto thoſe which liue aboue, a miracle of nature, and as* Seneca *doth call him, Natures Darling.*

It is ſaid, that after that Phidias, *a moſt famous Caruer, had made* Minerua *es ſhield, hee engraued his owne Portrature ſo liuely and deeply in the ſame, that it could neuer be taken out againe, without the defacing of the whole worke. So God himſelfe, a farre more excellent Workman than* Phidias, *after he had made the vniuerſal world, and all creatures therein, for a token of his skill, drew it anew in a ſmall compaſſe; as an abridgement of all his workes, to wit, when he made man, who is a Microcoſme, or little world, and in him printed his owne*

image and similitude, so lively, that no power whatsoever is able to blot it out. This image and similitude is the soule and understanding, which he would never have printed in man, unlesse hee had first made him a body of a substance fit and apt to receive that impression, and unlesse also he had so skilfully framed it, that it should bee worthy to receive so great an ornament as the understanding is. And therefore the body of man is made of a complexion most pure and delicate, and in shape comely and beautifull; & yet notwithstanding all these perfections which man hath in himselfe, few or none take delight in the studie of himselfe, or is carefull to know the substance, state, condition, quality, and use of the parts of his owne body, although he be the honour of nature, and more to be admired then the strangest and rarest wonder that ever hapned. The cause of this is no other, but because mans nature delighteth in novelties, and neglecteth to search out the causes of those things which are common.

I have therefore thought good, to give thee in a knowne tongue, this little booke, written by the deepest of all Philosophers, who teacheth the use of all the parts of mans body, their nature, quality, property and substance, which may bring thee in reading of it, if reade it thou wilt, nolesse

delight than profit, nor no lesse

profit than delight.

Farewell.

Fœlix qui potuit rerum cognoscere causas.

The first Probleme.

Queſtion:

AMong all living creatures, Why hath Man only his face & countenance lifted up toward heaven?

Anſwer.

Vnto this queſtion there are diuers anſwers. Firſt, it proceedeth from the will of the Creator himſelfe: and although that anſwer be true, yet in this our purpoſe it ſeemeth not to be of force, becauſe that ſo all queſtions might eaſily be diſſolved.

Secondly, I anſwer, that for the moſt part every workeman doth make his firſt worke worſe, and then his ſecond better, and ſo God creating all other beaſts before man, gaue them their face looking down to the earth; and then ſecondly he created man, as it doth appeare in Geneſis, unto whom he gaue an honeſt ſhape lifted up unto heaven. But yet this anſwer doth not ſeeme to be to the purpoſe, becauſe it is drawne from Diuinity, and doth alſo derogate from the goodnes of God, who maketh all his workes perfect and good.

Thirdly, it is anſwered, that man only among all liuing creatures is ordained unto the kingdome of Heauen, and therefore hath his face elevated and lifted up unto heaven, becauſe that deſpiſing worldly & earthly things, hee ought to contemplate on heauenly things.

Fourthly, that the reaſonable ſoule is like unto Angels, and finally ordained towards God, as it appeareth by *Auerrois* in the firſt *De anima*, and therefore he hath a figure looking vpward.

Fiftly, that a man is a Microcoſme, that is, a little world, as it pleaſeth *Ariſtotle* to ſay in the eighth of his

Phyſ. and therefore he doth command all other living creatures, and they obey him.

Sixthly, it is anſwered, that naturally there is unto every thing, and every worke, that forme & figure given, which is fit and proper for his motion, as unto the heaven roundneſſe, to the fire a pyramidall forme, that is, broad beneath, and ſharpe towards the top, which forme is moſt apt to aſcend: and ſo man hath his face up to heaven, to behold and wonder at Gods works.

Queſt. *Why is the head of beaſts hairie?*

Anſ. The anſwer according unto the opinion of *Conſtant.* is, that the haires are an ornament of the head, and of the braine, and the braine is purged & evacuated of groſſe humors by the growing of the haire, from the higheſt, unto the loweſt parts, which paſſe thorow the pores of the exteriour fleſh; & doe become dry and are converted into haires. This appeareth to be true, becauſe that in all mans body there is nothing dryer than the haires, for they are dryer than the bones, as *Albertus Magnus* doth affirme, becauſe that ſome beaſts are nouriſhed with bones, as dogs, but no beaſts can digeſt feathers or haire, but doe void them undigeſted, and are ſo dry that they are not fit for nutriment.

Secondly, it is anſwered, that the braine is purged foure manner of waies: firſt, of ſuperfluous watry humours, by the eyes: from melancholy by the eares: and of choller, by the noſe: of flegme by the haire, and that is the intent of the Phyſitian.

Queſt. *Why have men longer haires on their heads, than other living creatures?*

Anſw. Ariſt. 3. de generat. animal. ſaith, that men have the moiſteſt braine of all living creatures, from the which the ſeed proceedeth, which is converted in the long haire of the head.

Secondly, it is anſwered, that the humours in man are fat,

fat, and doe not become dry easily, and therefore the haire groweth long in him, in other beasts the humors are easily dryed, and therefore their haire groweth not so long.

Quest. *Why doth the haire take deeper root in mans skin, than in other living creatures?*

Answ. Because they have greater store of nourishment in man, and therefore grow more into the inward part of man: And this is also the reason, why in other beasts the haire doth alter & change with the skin, and not in man, unlesse it be sometime in a scar or wound.

Quest. *Why have women longer haire than men?*

Answ. Because women are moister than men, and more flegmaticke, and therefore there is more matter of haire in them, & by consequence, the length also of their hairs doth follow. And furthermore this matter is more encreased in women than in men, from the interiour parts, and especially in the time of their monthly wearmes and flowers, because the matter doth then ascend, whereby the humour which breedeth the haire doth increase. And *Albertus* doth say, that if the haire of a woman in the time of her flowers bee put into dung, a venomous serpent is ingendred of it.

The second answer is, because women want beards, and so the matter of the beard doth goe into the matter of the haire.

Quest. *Why have some men soft haire, and some men hard?*

Answ. We answer with *Aristotle*, that the haire hath proportion with the skin, of which some is hard, some thicke, some subtill & soft, some grosse: therefore the haire which groweth out of a thicke and grosse skin, is thick & grosse, and that which groweth of a subtill and fine, is fine and soft. And when the pores are open, then there commeth forth much humour, and therefore

hard haire is engendred: and when the pores are stra
then there doth grow soft and fine haire. And this do
Aristotle shew in men, in whom we have an eviden
token, because women have softer haire then they, b
cause that in women, the pores are shut and are stra
by reason of their coldnesse.

Secondly, because that for the most part cholerick
men have harder & thicker haire then others, by re
son of their heat, & because the pores are ever open
them, and therefore also they have beards sooner tha
others. Whereupon the Philosopher saith, that tho
beasts which have hard haire, are the boldest, becau
that such haire proceedeth of heat & choler, the whic
choler maketh men to fight. *Aristotle* also giveth exam
ple in the Beare and the Boare: and contrariwise tho
beasts that have soft haire, are fearefull, because the
be cold, as the Hare and Hart. *Aristotle* doth also giv
another reason of the softnes and hardnes of the haire
drawn from the climate where a man is borne: becaus
that in hot regions, hard & grosse haire is engendred
as it appeareth in the Ethiopians, and the contrary i
true in a cold country, as towards the North.

Question. *Why have some men curled haire, and some*
smooth?

Answer. The answer is, that the cause of the curling
of the haire, is great abundance of heat, so that if there
bee much heat in man, then the haire doth curle, and
grow upward. And a signe of this is proved true, be-
cause that sometimes a man doth enter into a bath
smooth haired, and afterward by the bath becommeth
curled. And therefore the Keepers of baths have often
curled haire, and also the Ethiopians, and cholericke
men. But the cause of the smoothnes, is the abundance
of moist humours which tend downeward, & a proofe
of this is, because that women for the most part have

smooth

ſmooth haire, becauſe they have much humidity in them, and ſmall heat.

Queſtion. *Why doe women ſhew their ripeneſſe by the haire of their privy part, and not elſewhere, but men in their breſt?*

Anſwer. We anſwer Phyſitian-like, becauſe that in man and woman there is abundance of humidity in that place, but more in women, becauſe men have the mouth of the bladder in that place, wherein the urine is contained, of the which the haire in the breſt is ingendred, and about the navell. But of women is ſaid, that the humidity of the bladder, and of the matrix or wombe is joyned & meeteth in that low ſecret place, and therefore is diſſolved and ſeperated in that place, through much vapours and fumes which are the cauſe of haire, & the like doth happen in other places where haire is, and under their armes.

Queſt. *Why have not women beards?*

Anſw. Becauſe they want heat, as appeareth alſo in ſome effeminate men, who are beardles for the ſame cauſe, becauſe they are of the complexion of women.

Queſtion. *Why doth the haire grow in thoſe which are hanged?*

Anſwer. Becauſe their bodies are expoſed to the Sunne: the which through his heat doth diſſolve all the moiſture into a fume or vapour, of which the haire doth grow and increaſe.

Queſtion. *Why is the haire of the beard groſſer and thicker then elſewhere, and the more men are ſhaven, thicker and harder it groweth?*

Anſ. Becauſe that according to the rule of the Phyſitian, by how much the more the humour or vapour of any liquor is diſſolved & taken away, by ſo much the more the himour remaining doth draw to the ſame place: and therefore how much the more the haire is

ſhaven,

ſhaveth, ſo much the more the humors gather thither: and of them the haire is ingendred, and doth there alſo wax hard.

Queſtion. *Why are women ſmooth and faire in reſpect of men?*

Anſw. The anſwer is according unto *Ariſt. de generat. animal* becauſe that in women all humidity and ſuperfluity, which are the matter and cauſe of the haire of the body, is expelled with their monethly termes, the which ſuperfluity remaineth in men, and through vapours doe paſſe into the haire. And a ſigne of this is, becauſe women have ſeldome any running at the noſe, or impoſtume, or ulcer, becauſe ſuch matter is expelled alſo. And we ſee ſome old women beginne to have beards in their old age, that is, after forty or fifty yeares of age, when their flowers have ceaſed, as *Ariſtotle* doth teach, 9. *de animalib.*

Queſt. *Why doth man onely above all other creatures wax heavie and gray, as* Protagoras *and* Ariſtotle *affirme?*

Anſw. The anſwer according to the Philoſophers is, becauſe that man hath the hotteſt heart of all living creatures; and therefore nature being moſt wiſe, leſt man ſhould be ſuffocated through the heat of his heart, hath placed the hart wch is moſt hot, under the brain which is moſt cold, to the end that the heat of the heart may be tẽpered with the coldneſſe of the braine; and contrariwiſe, that the coldnes of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A ſigne to prove this is, becauſe that of all living creatures man hath the worſt breath, if he be come to his full age. Furthermore, man doth conſume halfe his life in ſleeping; which doth proceed of the great exceſſe of the coldneſſe and moiſture of the braine, and by that meanes doth want naturall heat to digeſt and conſume that moiſtneſſe:

moiſtneſſe : the which heat he hath ſufficiently in his youth, and therefore in that age is not gray, but in his old age, when heat faileth ; and therefore the vapours aſcending from the ſtomacke, remaine undigeſted and unconſumed for want of naturall heat, and then putrifie : of which putrifaction of humours the whiteneſſe doth follow, which is called grayneſſe or hoarineſſe. Whereby it doth appeare, that hoarineſſe is nothing elſe but a whiteneſſe of the haire, cauſed by the putrefaction of humors about the roots of the haire, through the want of naturall heat in old age. Sometimes alſo grayneſſe is cauſed by the naughtineſſe of the complection, which may well happen in youth, and ſometimes by reaſon of the moiſtneſſe undigeſted, and ſometimes through over-great feare or care, as it appeareth in Merchants, Sailers, Theeves ; from thence commeth this verſe, *Cura, &c.*

Curafacit canos, quamvis homo non habet annos.

Queſtion. *Why doth red haire grow white ſooner than other?*

Anſw. According unto the opinion of *Ariſtotle*, becauſe that redneſſe is an infirmity of the haire, for it is ingendred of a weake and infirme matter, that is to ſay, of a matter corrupted with the flowers of the woman, and therefore they wax white ſooner than blacke haire?

Queſt. *Why doe Wolves grow griſly?*

Anſw. The better to underſtand this queſtion, note the difference betweene grayneſſe and griſlineſſe, becauſe that grayneſſe is cauſed through the defect of a naturall heat, but griſlineſſe through devouring and eating, as *Ariſtotle* witneſſeth, 7. *de animal.* The Wolfe being a very devouring beaſt, and a great eater, he letteth it downe gluttonouſly without chewing, and that at once, enough for three dayes ; of which meat, groſſe

vapours

vapours are engendred in the Wolves body: and by a consequence grislinesse. Secondly, graineſſe and grislinesse doe differ, because graineſſe is onely in the head, and grislineſſe over all the body.

Queſt. *Why doe horſes grow grisly and gray?*

Answer. According unto *Aristotle*, because they are for the moſt part in the Sunne, and in his opinion also, heat doth accidentally cause putrefaction, and therfore of that kind of heat the matter of the haire doth putrifie, and by a consequence they are very quickly pild.

Queſtion. *Why doe men become bald, and trees fall their leaves in winter.*

Answer. Aristotle doth give the same reason for both, because that the want of moisture in both, is the cause of the want of the haire and of the leaves: And this is proved, because that a man becommeth bald through Venery, because that lechery is a letting forth of naturall humidity and heat. And so by that exceſſe in carnall pleasure, moisture is consumed, which is the nutriment of the haire, and therefore baldneſſe doth ensue. And this is evidently proved in Eunuchs, & women, which doe not grow bald, because that they doe not depart from that moistneſſe. And thereupon Eunuches are of the complection of women.

But if you aske, why Eunuches be not bald, nor have not the gout: as *Hyppocrates* saith: The answer is according unto *Galen*. Because the cause of baldnes is drines, the which is not in Eunuches because they want their ſtones, the which doe miniſter heat unto all the parts of the body, and the heat doth open the pores, the which being open, the haire doth fall.

Queſt. *Why are not women bald.*

Answer. Because they are cold and moiſt, which are the cause that the haire remaineth: for moiſtneſſe doth

give

give nutriment unto the haire, and the coldneſſe doth binde the pores.

Queſtion. *Why are bald men deceitfull? according to the verſe,*

Si non vis falli, fugias conſortia calvi.

Anſw. Becauſe baldneſſe doth witneſſe a cholericke complexion, which is hot and dry, and cholericke men are naturally deceitfull, according unto that verſe:

Hirſutus, fallax, iracens, prodigus, audax:

And therefore followeth, *à primo ad ultimum*, that bald men are deceitfull and crafty.

Queſt. *Why are not blind men naturally bald?*

Anſw. Becauſe that according unto *Ariſtotle*, the eye hath more moiſture in him, and that moiſture which ſhould paſſe thorow by the ſubſtance of the eyes, doth become a ſufficient nutriment of the haire, and therefore they are ſeldome bald.

Queſtion. *Why doth the haire ſtand on end when men are afraid.*

Anſw. Becauſe that in time of feare, the heat doth goe from the outward parts of the body unto the inward, to the intent to helpe the heart, and ſo the pores in which the haires are faſtened are ſhut up, after which ſtopping and ſhutting up of the pores, the ſtanding up of the haire doth follow, as it is ſeene in bruit beaſts, as dogs, wild boares and peacockes.

Of the Head.

Queſtion. *WHy is mans head round?*

Anſw. Becauſe that this figure is moſt fit to receive any thing into it, as *Ariſtotle* doth affirme, *l. de cæl.* and the head doth containe in him the five ſenſes. This is alſo ſeene in a materiall ſphæare.

Queſtion. *Why is the head hard.*

Anſwer

Answ. *Aristotle* saith, Because he doth containe in him the moisteſt part of the living creatures: and alſo because the braine may be defended thereby, as with a ſhield.

Queſt. *Why is not the head abſolutely round, but ſomewhat long?*

Answ. To the end that the three creeks and cels of the braine might the better be diſtinguiſhed, that is, the fantaſie in the forehead, the diſcourſing or reaſonable part in the middle, and the memory in the hindermoſt part.

Queſt. *Why doth a man lift up his head towards the heaven when he doth imagine?*

Answ. Becauſe the imagination is in the forepart of the head or braine, and therefore it lifteth up it ſelfe that the creeks or cels of the imagination may be opened, and that the ſpirits which helpe the imagination and are fit for that purpoſe, having their concourſe thither, may helpe the imagination.

Queſt. *Why doth a man when he muſeth, or thinke of things paſt, looke downe towards the earth?*

Answ. Becauſe the cell or creeke which is behinde is the creeke or chamber of memory, and therefore that looketh towards heaven, when the head is bowed downe, and ſo that cell is opened, to the end that the ſpirits which perfit the memory, ſhould enter in.

Queſt. *Why is not the head fleſhie, like unto the other parts of the body?*

Answ. Becauſe that according unto *Ariſtotle*, the head would be too heavie, and could not ſtand ſtedfaſtly, and therefore it is without fleſh. Alſo a head loaden with fleſh, doth betoken an evill complexion.

Queſtion. *Why is the head ſubject to aches and griefes?*

Answ. According unto *Conſtant.* by reaſon of evill humours

humours which proceed from the ſtomacke, and aſcend unto the head, and diſturbe the braine, and ſo cauſe the paine in the head. And ſometime it proceedeth of overmuch filling of the ſtomacke: becauſe that according to the opinion of *Galen*, two great ſinewes paſſe from the braine to the mouth of the ſtomacke, & therefore theſe two parts doe ſuffer griefe alwayes together. Sometime the ach doth proceed of drinking ſtrong wine, of fuming meats, as garlicke and onions, and ſometime of flegme in the ſtomacke, whereof ſpring quotidian fevers.

Queſtion. *Why have women the head-ach moe after than men?*

Anſwer. Albertus ſaith, that it is by reaſon of their monthly tearmes, which men are not troubled with, and ſo a moſt uncleane and venomons fume is diſſolved, the which ſeeking a paſſage upward, doth cauſe the head to ake.

Queſtion. *Why is the braine white?*

Anſwer. There are two anſwers, The firſt, becauſe it is cold, and coldneſſe is the mother of white, as the Philoſopher doth teach.

The ſecond, becauſe it may receive the ſimilitude and likeneſſe of all colours, which the white colour can beſt doe, becauſe it is moſt ſimple.

Queſtion. *Why are all the ſenſes in the head?*

Anſw. Becauſe (as *Albertus* ſaith) the braine is there, of which all the ſenſes doe depend, and are directed by it, and by a conſequent it maketh al the ſpirits to feele, and by it all the members are governed.

Queſt. *Why cannot a man eſcape death if the braine or the heart be hurt?*

Anſw. Becauſe the heart and the braine are two of the principalleſt parts which conſerve life: and therefore if they be hurt, there is no remedy left for cure.

Queſtion,

Question. *Why is the braine most moist?*

Answer. Because it may easily receive every impression which moisture can best doe, as it appeareth in wax, which doth easily receive the print of the Seale when it is soft.

Question *Why is the braine cold.*

Answer. This is answered two waies: First, because that by his coldnesse it may cleare the understanding of man, and make it subtile. Secondly that by the coldnesse of the braine the heat of the heart may bee tempered: and this is *Aristotles* intent, *lib de animal.*

Of the Eyes.

Question. WHy have we one nose and two eyes?

Answer. Because our sight is more necessary for us than the smelling: and therefore it doth proceed of the goodnesse of nature, that we receive any hurt or losse of one eye, that yet the other should remaine. Vnto the which the spirit with which we see, called *spiritus visivus*, is directed when the other is out, as it is plaine in the common perspective.

Question: *Why have children in their youth great eyes, and why doe they become smaller and lesser in their age?*

Answer. According unto *Aristotle de generat.* it proceedeth from the great humidity of the braine, and for the same cause children are very sleepy.

Question. *Why doe blacke eyes see well in the day time, and badly by night.*

Answer. According to that opinion of *Aristotle*, it proceedeth frō the want of fire, & from the assembling and meeting together of light and humor in the eyes. Which are lightned by reason of the Sun, which doth lighten the easie humour of the eye and purge it, and in the absence of the Sunne those humours become

darke

darke and blacke, and therefore the sight not so good.

Quest. *Why doth the blew or gray eye see badly in the day time, and well by night?*

Answ. Because (saith *Aristotle*) grayneſſe is light and ſhining of it ſelfe, and the ſpirits with which we ſee are weakned in the day time, and ſtrengthened in the night.

Quest. *Why be mens eyes of divers ſorts?*

Answ. This proceedeth, ſaith *Aristotle*, by reaſon of the diverſity of humours. The eye therefore hath foure coverings, and three humours. The firſt covering is called Conſolidative, which is the outermoſt, which is ſtrong and fat. The ſecond is called an horny skin or covering, of the likeneſſe of a horne, and that is a cleare covering. The third is called *uvea* of the likeneſſe of a blacke grape. The fourth is called a Cobweb: but according unto the opinion of ſome, the eye doth conſiſt of ſeven coverings or skins, and three humours. The firſt humour is called Albugineus, for the likeneſſe unto the white of an Egg. The ſecond Glacial, that is, like vnto ice or chriſtaline. The third Vitreous, that is, clear like a glaſſe. And that diuerſitie of humors cauſeth the diverſitie of eyes.

Quest. *Why are men which have but one eye, good Archers, & why doe good archers commonly ſhut one eye, & why do ſuch as behold the ſtars look thorow a trunck with one eye?*

Answ. This matter is handled in the perſpective Art, & the reaſon is, that it doth appeare in the book of Cauſes, becauſe that every vertue and ſtrength united and knit together, is ſtronger than it ſelfe diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut is gathered into the other, and ſo the light is fortified in him, and by a conſequence he doth ſee better and certainer with one eye being ſhut, than both being open.

Queſt. *Why doe ſuch as drinke much, and laugh much, ſhed teares?*

Anſw. Becauſe that while they drinke and laugh without meaſure, the aire which is drawne in doth not paſſe out thorow the wind-pipe, and ſo with force is directed and ſent to the eyes, and by their pores paſſing out, doth expell the humours of the eyes, the which humours being ſo expulſed, doe bring teares.

Queſt. *Why doe ſuch as weepe much, urine but little?*

Anſw. Becauſe (ſaith *Ariſtotle*) that the radicall humidity of a teare and of urine, are of one and the ſame nature. And therefore where weeping doth increaſe, there urine doth diminiſh. And that they be of one nature, it is plaine by the taſte, becauſe they are both ſalt.

Queſt. *Why doe ſome which have cleare eyes ſee nothing at all?*

Anſw. By reaſon of the opilation and naughtineſſe of the ſinewes with which we ſee. For the Temples being deſtroyed, the ſtrength of the ſight cannot be carried from the braine unto the eye: As the Philoſopher doth teach, *lib. de ſen. & ſenſato.*

Queſt. *Why is the eye cleere and ſmooth, like unto a glaſſe?*

Anſw. Becauſe the things which may be ſeene, are better beaten backe from a ſmooth thing, than otherwiſe, that thereby the ſight ſhould be ſtrenthened.

Secondly I anſwer, it is becauſe the eye is very moiſt, above all the parts of the body, and of a watriſh nature: And as ỹ water is cleere & ſmooth, ſo likewiſe the eye.

Queſt. *Why doe men which have their eyes deepe in their heads, ſee well afarre off, and quickly, and the like of other beaſts?*

Anſw. Becauſe (ſaith *Ariſtot. 2. de gener. animal.*) the force & power by which we ſee, is not diſperſed in them, but doth goe directly unto the thing which is ſeene.

And

And this is proved by a similitude, because that when a man doth stand in a deep Ditch or Well, he doth see in the day time standing in those places, the stars of the firmament, as *Aristotle* doth teach in his treatise *De forma speculi*, because that then the power of the sight and the beames are not scattered.

Quest. *Wherefore doe those men which have their eyes farre out, and not deepe in their heads, see but meanly, and no farre distance?*

Answ Because (saith *Aristotle*) the beames of the sight which passe from the eye, are scattered on every side, and doe not goe directly unto the thing which is seene and therefore the sight is weakned.

Quest. *Why are many beasts borne blinde, as Lions whelps, and dogs whelps?*

Answ. Because such beasts are not as yet of perfect ripenesse and maturity, and the course of nutriment doth not work in them. And this is proved by a similitude of the swallowes, whose eyes, if they be taken out when they are little ones in the nest, will grow againe. And this is plaine in many other beasts, which are brought forth before their time, as it were dead, as Beares whelps, and this reason doth belong rather unto the perspective, than the naturall Philosopher.

Quest. *Why doth the eyes of a woman which hath her flowers, staine a new glasse, as* Aristotle *saith, de Som. & Vigil. And this is the like Probleme, Why doth the Basiliske kill a man with his sight?*

Answ. To the first the answer is, that when the flowers do run from the woman, then a most venomous aire is dissolved in them, the which doth ascend unto the womans head, and she having griefe of her head, doth cover it with many vailes and kerchiefes: and because the eyes are full of small unsensible holes, which are called pores, there the aire seeketh a passage,

and ſo doth infect the eyes which are full of bloud. And their eyes alſo doe appeare dropping, and full of teares, by reaſon of the evill vapour which is in them, & thoſe vapours are incorporated and multiplied, untill they come unto the glaſſe before them: and by reaſon that ſuch a glaſſe is very ſound, cleane, and ſmooth, it doth eaſily receive that which is uncleane.

To the ſecond it is anſwered, that the Baſiliske is a very venomous & infectious beaſt, and that there paſſe from his eyes venomous vapours, the which are multiplied unto the thing which is ſeene by him, & even unto the eye of man, the which venomous vapours or humours entring into the body doe infect them, and ſo in the end the man dieth. And this is alſo the reaſon why the Baſiliske looking upon a ſhield perfectly well made with faſt clammy pitch, or any hard ſmooth thing, doth kill himſelfe, becauſe the humors are beaten back from this ſmooth hard thing, unto the Baſiliske, by which beating backe, he is killed. And the like is ſaid of a woman when ſhe hath her monthly diſeaſe. Wherof it followeth, that ſome old women do hurt themſelves when they looke upon glaſſes, or other firme or ſolid things, in the time of their tearmes.

Anſw. Why is not the ſparkling of Cats eyes and Wolves eyes ſeene in the light, but in the darke?

Anſw. Becauſe that the greater light doth darken the leſſer, and therefore in a greater light that ſparkling cannot be ſeene, but the greater the darkneſſe is, the eaſier it is ſeene, and is made more ſtrong and ſhining, becauſe it is not then hindred by a greater externall light, which might darken it.

Queſt. *Why doth a man beholding himſelfe in a glaſſe, preſently forget his owne diſpoſition?*

Anſw. The anſwer is made in *lib. de forma ſpeculi*, that the image ſeene by the glaſſe, doth repreſent it ſelfe weakly

weakly and undirectly unto the power of the sight: and bacause it is represented weakly, it is weakly also apprehended, and by a consequence is not long retained.

Quest. *Why is the sight recreated and refreshed by a greene colour, as the verse doth shew?*

Fons, speculum, gramen, oculis sunt alleviamen.

Answ. Becausse the greene coulour doth meanly move the instrument of the sight, and therefore doth comfort the sight: but this doth not black nor white colour, because their colours doe vehemently stir and alter the organ and instrument of the sight, and therefore make the greater violence: but by how much the more violent the thing is, which is felt or seene, the more it doth destroy and weaken the sense: as *Aristotle* doth teach, 2. *de animal.*

Of the Nose.

Quest. *Why doth the nose stand out further than the other parts of the head?*

Answ. There are two answers. The first, because the nose is as it were the sinke of the braine, by the which the flegme of the braine is purged. And therefore it doth stand so forth, lest the other part should be defiled. The second, according unto *Const.* is, because the nose is the beauty of the face, and therefore it doth shew it selfe and shine. It doth smell also and adorne the face, as *Boetius* saith, *De Discipl. Schol.*

Quest. *Why hath man the worst smell of all other living creatures, as doth appeare, 2. de anima.?*

Answ. Because that man, as the Commentator saith, in respect of his quantity hath the most moist braine of all creatures. And therefore by that exceeding moistnesse & coldnesse, the braine wanteth a good disposition, & by a consequence the smelling, seeing the instru-

ment is not good, as *Ariſtotle* and *Themiſt.* doe teach. Yea, ſome men there be, which doe not ſmell at all.

Queſt. *Why doth the Vulture or Cormorant ſmell very well, as the Commentator doth ſay?*

Anſw. Becauſe they have a very dry braine, and therefore the aire carrying the ſmell, is not hindred by the humidity of the braine, but doth preſently touch his inſtrument. And therefore he ſaith, that the Vultures, Tygers, and other beaſts, came 500. miles to the dead bodies, after a battell in Greece.

Queſt. *Why did nature make the noſtrils?*

Anſw. For three commodities. Firſt, becauſe that the mouth being ſhut, we draw breath in by the noſtrils to refreſh the heart with. The ſecond commodity is, becauſe that the aire which proceedeth from the mouth doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomacke, but that which we breathe from the noſe, is not ſo noiſome. The third, becauſe that flegme which doth proceed from the braine, is purged by them.

Queſt. *Why doe men ſneeze?*

Anſw. Becauſe that the expulſive vertue or power, and the ſight ſhould thereby be purged, and the braine alſo from ſuperfluities: becauſe that as the lungs are purged by coughing, ſo the ſight and the braine by ſneezing. And thoſe which ſneeze oft, are ſaid to have a ſtrong braine: and thereupon the Phyſitians do give ſneezing medicaments to purge the braine. And ſuch ſicke perſons as cannot ſneeze die quickly, becauſe it is a ſigne that their braine is wholly ſtuffed with evill humours which cannot be purged.

Queſt. *Why cannot ſuch as are Apoplectikes ſneeze, that is ſuch as are ſubject eaſily to bleed?*

Anſw. Becauſe the paſſage and ventricles of the braine are ſtopped in them, and if they could ſneeze, their

their apoplexy would be looſed.

Queſt. *Why doth the heat of the Sunne provoke ſneezing, and not the heat of the fire?*

Anſw. Becauſe the heat of the Sunne doth onely diſſolve, and not conſume, and therefore the vapour diſſolved is expelled by ſneezing: but the heat of the fire doth diſſolve and conſume, and therefore doth rather conſume ſneezing, than provoke unto it.

Of the Eares.

Queſt. *WHy doe all beaſts move their eares, not man?*

Anſw. Becauſe there is in man a certaine muſcle neere unto the jaw, which doth hinder motion in the eares, and therefore that muſcle being extended and ſtretched, men doe move their eares, as it hath beene ſeene in divers men; but other beaſts want that muſcle, or fleſhy ſinew, and therefore doe move their eares.

Queſt. *Why is raine prognoſticated by the pricking up of the Aſſes eare?*

Anſw. Becauſe the Aſſe is a very melancholy beaſt, and it proceedeth from melancholy that he doth foreſee raine to come. In the time of raine all beaſts doe prick up their eares, and therefore the Aſſe perceiving that it will raine, doth pricke up his eares before it come.

Queſt. *Why have ſmall birds no eares?*

Anſw. Ariſtotle doth anſwer and ſay, that nature doth give unto every thing that which is fit for it. But if ſhe ſhould have given birds eares, their flying would have bin hindred by them. Likewiſe fiſh do want eares, becauſe they would hinder their ſwimming, and have

only certaine little holes, thorow which they doe heare as *Aristotle* doth declare by the Sea-calfe.

Queſt. *Why have Bats eares, ſeeing they ſeeme to bee Birds?*

Anſw. Becauſe they are partly Birds in nature, in that they doe flie, by reaſon whereof they have wings, & partly they are of the nature of foure footed beaſts, and in that reſpect they are hairy, becauſe they are mice, and therefore Nature as being wiſe, gave them eares.

Queſt. *Why hath onely man round eares?*

Anſw. Becauſe the ſhape of the whole and of the parts ſhould be proportionable, & eſpecially in things of one nature: for as a drop of water is round, ſo the whole water, as *Iohn de ſacro Boſco* doth prove, And ſo becauſe mans head is round, the eares incline towards the ſame figure: but the heads of other beaſts are ſomewhat long & ſo their eares are drawne into length alſo.

Queſt. *Why did nature give living creatures eares?*

Anſw. For two cauſes. Firſt, becauſe that with them they ſhould heare. Secondly, becauſe that by the eares cholericke ſuperfluity is purged: for as the head is purged from flegmaticke ſuperfluity by the noſe, ſo from cholericke by the eares.

Of the Mouth.

Queſt. *Why hath the mouth lips to compaſſe it?*

Anſw. According unto *Conſt.* becauſe the lips doe cover and defend the teeth; for it were unſeemly that the teeth ſhould alwayes be ſeene. Another anſwer is, that the teeth are of a cold nature, and would therefore be eaſily hurt, if they were not covered with the lips. Another morall reaſon is, becauſe a man ſhould not be too haſty in ſpeech.

Queſt.

Queſt. *Why have men two eyes and two eares, and but one mouth?*

Anſw. Becauſe a man ſhould ſpeake but little, and ſee and heare much. And withall *Ariſtotle* doth ſay, that the hearing is the ſenſe with which learning is gotten: And he ſaith, that the ſight doth ſhew us the difference of many things. And *Seneca* doth agree unto this, affirming, that nature hath environed the tongue with a double cloyſter, the teeth and lips, and hath made the eares open and wide, and hath given us but one mouth, to ſpeake little though we heare much.

Queſt. *Why hath a man a mouth?*

Anſw. For many commodities. Firſt, becauſe the mouth is the gate and doore of the ſtomack. Secondly, becauſe the meat is chewed in the mouth, and prepared and made ready for the firſt digeſtion; although *Avicen* doth hold, that the firſt digeſtion is made in the mouth. Thirdly, becauſe that the aire drawne into the hollow of the mouth for the refreſhing of the heart, is made more pure and ſubtile. And for many other cauſes, which ſhall hereafter appeare.

Queſt. *Why are the lips moveable?*

Anſw. Becauſe of forming the voice and words, which cannot be perfectly done without them. For as without *a,b,c*, there is no writing, ſo without the lips no voice can be formed.

Queſt. *Why doe men gape?*

Anſw. The gloſſe upon the laſt part of *Hippocrates Aphoriſmes*, ſaith, that it proceedeth of wearineſſe, as when a man ſitteth among ſuch as he doth not know, whoſe company he could willingly be rid of.

Secondly, gaping is cauſed of the thicke fumes and vapours which fill the jawes, by the expulſion of the which is cauſed the ſtretching out and extenſion of the jawes, & opening of the mouth, which is called gaping.

Queſt.

Queſt. *Why doth a man gape when he ſeeth another man gape?*

Anſw. This proceedeth of the imagination. And this is proved by a ſimilitude: for an Aſſe is *Animal valde ſenſibile*, by reaſon of his melancholy, becauſe he doth retaine his ſuperfluity a long time, and would never eat, nor piſſe, unleſſe he ſhould heare another piſſe. And ſo a man doth gape through imagination, when another man doth gape.

Of the Teeth.

Queſt. *WHy doe the teeth only among all other bones, feele with the ſenſe of feeling?*

Anſw. Becauſe as *Avicen* and *Galen* doe ſay, they might diſcerne of heat and cold, which hurt them which the other bones need not.

Queſt. *Why have men more teeth than women?*

Anſw. By reaſon of the abundance of heat and blood which is more in men than women.

Queſt. *Why doe teeth grow unto the end of our life, and not the other bones?*

Anſw. Becauſe contrariwiſe they ſhould be conſumed with chewing and grinding.

Queſt. *Why doe teeth onely come againe, when ſome ſhall be taken out, and other bones taken away grow no more?*

Anſw. Becauſe that according unto *Ariſtotle*, all other bones are ingendred of the humidity which is called radicall, and ſo they breed in the wombe of the mother: but the teeth are ingendred of nutritive humidity, which is renewed and increaſed from day to day.

Queſt. *Why doe the fore-teeth fall in youths, and grow againe, and not the cheeke teeth?*

Anſw. This proceedeth of the defect of matter, and

of the figure, becauſe the fore-teeth are ſharpe, and the others broad. But according unto *Ariſtotle*, there is an other anſwer, that is, that it is the office of the fore-teeth to cut the meat, and therefore they are ſharpe: and the office of the others is to chew the meat, and therefore they are broad in faſhion, which is fitteſt for that puposе.

Queſt. *Why doe the fore teeth grow ſooneſt?*

Anſw. Becauſe they want them ſooner in cutting than the other in chewing.

Queſt. *Why doe the teeth grow blacke in the old age of living creatures?*

Anſw. This proceedeth of the corruption of the meat, and the corruption of flegme, with a naughty cholericke humour.

Queſt. *Why are Colts teeth yellow, and of the colour of ſaffron when they be young, and wax white when they be old?*

Anſw. *Ariſtotle* ſaith, that a horſe hath abundance of watry humours in him, the which in his youth are digeſted and converted into groſſeneſſe, but in old age heat is diminiſhed, and the watry humours remaine whoſe proper colour is white.

Queſt. *Why did nature give living creatures teeth?*

Anſw. *Ariſtotle* ſaith, 2. *de generatione animal.* to ſome to fight with, and for the defence of their life, as unto Wolves and Boares: unto ſome to eat with, as unto horſes: unto ſome for the forming of their voice, as unto men it appeareth by the Commentator in the bookes *de animal.*

Queſt. *Why doe horned beaſts want their upper cheeke-teeth?*

Anſw. According unto *Ariſtotle*, in his booke *De animal.* hornes & teeth are cauſed of the ſelfeſame matter, that is, of nutrimentall humidity, and therfore the matter which paſſeth into horns, turneth not into teeth,

and

and therefore the upper teeth want. And such beasts according to *Aristotle*, cannot chew well: whereupon for want of teeth, they have two stomacks by a consequence, and so doe chew their meat twice, and they doe first convey their meat into their first stomack or belly, and then returne it from whence it came, and chew it.

Quest. *Why are some creatures brought forth with teeth, as kids and lambs, and some without teeth as men?*

Answ. Nature doth not want in things necessary, nor abound in things superfluous, and therfore because these beasts, not long after they be fallen doe need teeth, are fallen with teeth: but men are nourished with the mothers dugge for a time, and therefore for a time want teeth.

Quest. *Why have not birds teeth?*

Answ. Because the matter of teeth passeth into their beake, and therefore there is their digestion: or else it is answered, that although they doe not chew with teeth, yet their heat in digestion doth supply the want of teeth.

Of the Tongue.

Quest. WHy *is the tongue full of pores?*

Answ. According unto *Aristotle de anima*, because the tongue is the meane whereby we taste, and through the mouth into the pores of the tongue, the taste doth come into the sense of tasting.

Otherwise it is answered, that a frothy spittle is sent unto the mouth by the tongue from the lungs, moistening the meat, and making it ready for the first digestion: and therefore the tongue is full of pores, because the spittle might have passage thorow him.

Quest. *Why doth the tongue of such as are sicke of agues, judge all things bitter?*

Answ.

Anſw. Becauſe the ſtomacke of ſuch perſons is filled with cholericke humours, and choler is very bitter, as it appeareth by the gall, and therfore this bitter fume doth infect the tongue, and ſo the tongue being full of theſe taſtes, doth judge them bitter, although the bitterneſſe be not in the meats, but in the tongue.

Queſt. *Why doth the tongue water when we heare ſowre and ſharpe things named?*

Anſw. Becauſe the imaginative vertue or power, is of greater force than the power and facultie of taſting, and when we imagine of a taſte, we conceive it by the power of taſting, as by a meane, and becauſe there is nothing felt by taſte, but by the meane of that ſpittle, therefore then the tongue doth water.

Queſt. *Why doe ſome ſtammer, and ſome liſpe?*

Anſw. This happeneth for many cauſes. Sometime through the moiſtneſſe of the tongue and braine, as in children, which cannot ſpeake plainly, nor pronounce many letters. Sometime it happeneth by reaſon of the ſhrinking of certaine ſinewes which are corrupted with flegme: for ſuch ſinewes there be which goe to the tongue.

Queſt. *Why are the tongues of Serpents and mad doggs venomous?*

Anſw. Becauſe of the malignity and fumoſity of the venomous humour which doth predominate in them.

Queſt. *Why is a dogs tongue apt and fit for medicine, and contrariwiſe a horſe tongue peſtiferous?*

Anſw. This is by reaſon of ſome ſecret property, or elſe it may be ſaid, that the tongue of a dogge is full of many pores, and ſo doth draw and take away the viſcoſity of the wound. Some ſay, that a dog hath by nature ſome humours in his tongue, with the which by licking he doth heale, and the contrary is in a horſe.

Queſt. *Why is ſpittle white?*

Anſw.

Answ. By reason of the continuall moving of the tongue, whereof heat is ingendred, which doth make white this superfluity which is spittle, as it is seene in the froth of water.

Quest. *Why is spittle unsavoury, and without taste?*

Answ. If it had a certaine determined taste, then the tongue should not taste at all, but should only have the taste of spittle, & so could not receive other tastes.

Quest. *Why doth the spittle of one who is fasting heale an impostume?*

Answ. Because according unto *Avicen*, it is well digested and made subtile.

Quest. *Why doe some abound more in spittle than others?*

Answ. This doth proceed of a flegmaticke complexion, which doth predominate in them: and therefore the Physitians doe say, that such should take heed of a quotidian ague, which ariseth of the predomination of flegme. The contrary in those which spet little, because heat doth abound in them, which doth consume the humidity of spittle, and so the defect of spittle is a signe of a feaver.

Quest. *Why is the spittle of a man which is fasting, more subtile and white, than of one who is full?*

Answ. Because that that spittle is without the viscosity of meat, which is wont to make the spittle of one who is full, grosse and thicke.

Quest. *From whence proceedeth the spittle of man?*

Answ. From the froth of the lungs, which according unto the Physitians is the seat of flegme.

Quest. *Why are such beasts which often goe together for generation, very full of fume and froth?*

Answ. Because that then the Lights and the Heart are in a great motion of lust, and therefore there is ingendred in them much frothy matter.

Quest.

Queſt. *Why have not birds ſpittle?*

Anſw. Becauſe they have very dry lungs, according unto *Ariſtotle* in his fifth booke, *De animal.*

Queſt. *Why doe ſuch as are called Epilepti, that is, ſuch as are over-whelmed, and as it were drowned in their owne bloud, and are diſeaſed, ſavour badly and corruptly?*

Anſw. The anſwer according unto the Phyſitians is, becauſe the peccant matter lieth in his head: but if he doe vomit, then the matter is in the ſtomacke: but if they urine much, then the matter is in the paſſage of the urine: but if they begin to have ſeed, then it is in the veſſels of the ſeed, and according unto this the Phyſitians doe purge them.

Queſt. *Why doth the tongue loſe ſometime the uſe of ſpeaking?*

Anſw. The anſwer is out of *Hippocrates*, that this doth happen through a palſie or apoplexy, that is, a ſudden effuſion of bloud, and of a groſſe humour. And ſometimes alſo by the infection *Spiritus animalis*, in the middle cell of the braine, which doth hinder that the ſpirit is not carried unto the tongue: and this is *Galens* meaning, for by the expreſſing of the tongue, many actions of divers paſſions are made manifeſt.

Of the roofe of the Mouth.

Queſt. *Why are fruits before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

Anſw. A naughty reliſh in taſte proceedeth of coldneſſe, and want of heat in groſſe and thicke humidity, but a ſweet taſte proceedeth of ſufficient heat. And therefore in ripe fruit, the humidity is ſubtill through the heat of the Sun, and therefore ſuch fruits are commonly ſweet, but before they bee ripe, the humidity is groſſe and ſubtill, for want of heat, and there-

therefore then the fruits are bitter and sowre.

Quest. *Why be we rather delighted with sweet tastes, than with bitter, or any other?*

Answ. Because nature is delighted with sweetnesse, The reason is, because a sweet thing is hot and moist; and through his heat it doth dissolve and consume superfluous humidities, and by his humidity, immundicity is washed away: but a sharp eager taste, by reason of the cold which doth predominate in it, doth binde overmuch, and pricke, and offendeth the parts of the body in purging. And therefore we doe not delight in that taste, because the Physitians counsell is to eat nothing which is bitter in the summer, nor in a great heat: and the reason is, because the bitternesse doth breed heat: but we should eat bitter things in winter only. And therefore *Aristotle* doth say, that sweet things are gratefull unto nature, and doe greatly nourish.

Quest. *Why doth a sharpe taste, as of Vinegar, provoke appetite rather than any other?*

Answ. Because it is cold, and doth coole. Now it is the nature of cold to desire and draw, and therefore is cause of appetite. Marke that there are nine kinds of tastes; three which proceed from heat, three from cold, and three from a temperate meane.

Quest. *Why doe wee draw in more aire than we breathe out?*

Answ. Aristotle, and *Albertus* in his booke *De motu cordis*, doe answer, that much aire is drawne in, and is turned into nutriment, and with the vitall spirits is contained in the lungs. And therefore a beast is not suffocated, so long as he receiveth aire with the lungs, in which some part of the aire doth remaine also.

Quest. *Why doth the aire seeme to be expelled and put forth, seeing that indeed the aire is invisible, by reason of his rarity and thinnesse?*

Answ.

Answ. Because that the aire which is received into us, is mingled with vapours and fumosity of the heart, by reason wherof it is made thicke, and so is seene. And this is proved by experience, because that in winter we see our breath, because the coldnesse of the aire doth binde the breath mixed with fumosities, and so it is thickned and made grosse, and by a consequence it is seene.

Quest. *Why have some men a stinking breath?*

Answ. The answer is, according to the Physitians, because there doe arise evill fumes from the stomacke: and sometime it doth proceed of the corruption of the hiery parts of the body, as of the lungs. And the breath of Leapers is so infected, that it doth poyson the birds which are neere unto them; because the inward parts are very corrupt, as it appeareth by *Constat. de fin.* because that Leprosie is a nourishment of all the parts of the body, together with a corrupting of them: and doth begin in the bloud, and end in the exteriour members of the body.

Quest. *Why be Leapers hoarse?*

Answ. Because in them the instruments vocall are corrupted, that is, the lights.

Quest. *Why doe men become hoarse?*

Answ. Because of the rheume descending from the braine, filling the conduits of the lights: or sometimes through some impostumes in the throat, or rheume gathered in the necke.

Quest. *Why have all the females of all living creatures the shrillest voice, a Crow only excepted, and a woman shriller than a man, and smaller?*

Answ. According unto *Aristotle*, by reason of the composition of the veines and vocall arteries, that is, where the aire doth enter in, by which veines and arteries the voice is formed, as it appeareth by a simili-

tude, becauſe a ſmall pipe doth ſound ſhriller than a great. And ſo alſo in women, becauſe the paſſage where the voice is formed, is made narrow and ſtrait, by reaſon of cold, becauſe it is the nature of cold to binde: but in men, that paſſage is open and wider through heat, becauſe it is the property of heat to open and diſſolve. Alſo it poceedeth in women through the moiſtneſſe of the lunges, and weakneſſe of heat. Young men & diſeaſed men have ſharp and ſhrill voices for the ſame cauſe. And that is the naturall cauſe why a man childe at his birth time doth cry *a*, *i*, which is a bigger ſound, and the female *e*, which is a ſlender ſound, as it pleaſeth *Laberintus*, when he ſaith, *Maſculus A profert.*

Queſt. *Why doth the voice change in men and women, in men at 14. in women at 12. in men when they begin to yeeld ſeed, in women when their breaſts begin to grow as Ariſtotle doth ſay, lib. de animal.*

Anſw. Becauſe that then, ſaith *Ariſtotle*, the beginning of the voice is ſlackned and looſed: and he proveth this by a ſimilitude of a ſtring of an inſtrument let downe or looſed, which giveth a great ſound. And he proveth it another way, becauſe that beaſts which are gelded, as Capons, Eunuchs and gelded men, have ſofter an ſlenderer voices than others, by reaſon they want ſtones.

Queſt. *Why doe men become hoarſe, by the looking on a Wolfe?*

Anſw. The anſwer, according unto *Ariſtotle* is, becauſe a Woolfe is a very cold beaſt in the braine, and thereupon hath a very heavie head. If then the ſpirit of the ſight or beames be directed and goe towards the Wolfe, it doth draw ſome coldnes frō him to the breſt, and then of that coldnes the breſt is ſtraightned; where the inſtruments are, by which the voice is formed: becauſe a Wolfe cannot ſend forth any other fumoſities, and

d they are breathed out into the aire, the aire next nto him is infected, and the next aire by that aire, nd ſo another aire, untill it come unto the man, then he aire being infected, is drawne in by man, and ſo oth make him hoarſe by cloſing the vocall artery or ind-pipe. And it hath been already ſaid, that a Wolfe s a very ravenous and devouring beaſt, and doth eat much at once as will ſerve him for three dayes, and herefore by opening his mouth, doth caſt forth raw nd groſſe humours undigeſted, by the which the next ire unto him is infected, and ſo the next unto it, untill come unto the looker on, and ſo doth infect like the aſiliske, which doth caſt forth venomous aires, which nfect men by the eyes.

Queſt. *Why is not a wolfe hoarſe when a man doth oke on him?*

Anſw. Becauſe a man is not ſo cold as a Wolfe, nor ſo malignant a quality. And for the like reaſon this roblem is moved.

Queſt. *Why doth a man which is ſlaine, bleed when e ſeene of him which killed him?*

Anſw. This proceedeth of a divine cauſe, and not a naturall, becauſe his bloud doth call for revenge gainſt the murtherer. But if there be any naturall cauſe f it this is it. The committer of this wicked fact cal-ng it to mind, is very ſorry for it, and repenteth him of , and is in anguiſh of mind, & in a great heat through he ſtrong imagination which he hath conceived, and y that meanes all his ſpirits doe ſtirre and boyle, and epaire unto the inſtrument of the ſight, and ſo goe out y the beames of the ſight of the eyes unto the wounds hich are made, the which if they be freſh, doe preſent-y fall a bleeding. Secondly, this is done by the helpe f the aire which is breathed in, the which being drawn ut the wound, cauſeth it to bleed.

Queſt. *Why doe the ſmall birds ſing more and lowder then great ones, as it appeareth in the Larke and Nightingale?*

Anſw. Becauſe the ſpirits of ſmall birds are ſubtile and ſoft, and the Organ or Conduits ſtrait, as it appeareth in a pipe, and therefore follow eaſily any fire, and ſo doe ſing very oft.

Queſt. *Why doth the male ſing more than the female, as it appeareth in all living things?*

Anſw. It proceedeth from the deſire of carnall copulation, becauſe that then the ſpirits are moved thorough out all the body with the foreſaid appetite and deſire. And ſpeaking generally, the females are colder than the males.

Queſt. *Why doe Bees, Waſps, Flies, and Locuſts, and many other ſuch like beaſts, make a noiſe, ſeeing they have no lungs nor inſtruments of the voice?*

Anſw. According unto *Ariſtotle*, there is in them a certaine ſmall skinne, the which when the aire doth ſtrike, it cauſeth the ſound, and therefore there is ſtrange ſound.

Queſt. *Why doe not fiſh make a ſound?*

Anſw. Becauſe that according unto *Ariſtotle*, they have no lights, but onely gils, nor yet heart, and therefore they need not the drawing in of aire, and by conſequence they make no noiſe, becauſe that as *Ariſtotle* doth ſay, a voice is a percuſſion of the aire which is drawne.

Of the Necke.

Queſt. *Why hath a living creature a necke?*

Anſw. Becauſe the necke is the ſupporter of the head, as *Ariſtotle* doth teach: and therefore the necke is the middle betweene the head and the body, to the intent that by it, and by his ſinewes, as certa-

certaine meanes and wayes, motion and ſenſe of the body might be conveyed throughout all the body, and that by meanes of the necks, as it were by a diſtance, the heart which is very hot, might bee ſeparated from the braine.

Queſt. *Why doe ſome beaſts want a necke, as Serpents, fiſhes?*

Anſw. Becauſe ſuch beaſts want a heart, and therefore they doe want that diſtance which we have ſpoken of: or elſe we anſwer, that they have a necke in ſome inward part of them, but it is not diſtinguiſhed outwardly from the heart and the head.

Queſt. *Why is the necke full of bones and joynts?*

Anſw. Becauſe it may beare and ſuſtaine the head the ſtronger. And alſo becauſe the backe-bone is joyned to the braine in the necke, and from thence it receiveth marrow, which is of the ſame ſubſtance with the braine.

Queſt. *Why have ſome beaſts long necks, as Cranes, Storks, and ſuch like?*

Anſw. Becauſe ſuch beaſts doe ſeeke their living in the bottome of the water, and therefore doe want ſuch necks. And ſome beaſts have ſhort necks, as Sparrow-hawkes, becauſe ſuch are ravenous beaſts, and therefore for ſtrength want ſuch ſtrong necks: as it doth appeare in an oxe, which hath a ſhort necke, and is therefore ſtrong.

Queſt. *Why is the necke hollow, and eſpecially before about the tongue?*

Anſw. Becauſe there be two paſſages, whereof the one doth carry the meat unto the nutritive inſtrument, as to the ſtomacke & liver, and is called of the Greeks *Oſophagus*, and the other is the wind-pipe.

Queſt. *Why is the artery made like rings and circles?*

Anſw. The better to bow, and give a good ſounding ding againe.

Queſt. *Why doth a chicken move a great ſpace after his head is off, and a man beheaded never ſtirreth?*

Anſw. Becauſe a chicken and ſuch like, have ſtrait ſinewes and arteries, and therefore the ſpirit of moving continueth long after the head is off: but men, and many beaſts have long and large ſinewes and arteries, and therefore the motive ſpirits doe quickly depart from them, and by a conſequent cannot move their bodies.

Of the Shoulders and Armes.

Queſt. *Why hath a man Shoulders and Armes?*

Anſw. To give and carry burdens, according to *Ariſtotle.*

Queſtion. *Why are his armes round?*

Anſw. For the ſwifter and ſpeedier worke, becauſe that figure is fit to move.

Queſt. *Why are his armes thick?*

Anſw. Becauſe they ſhould bee ſtrong to lift and beare burdens, to thruſt and give a ſtrong blow: ſo their bones are thick, becauſe they containe much marrow, for feare they ſhould be eaſily corrupted and marred: but marrow cannot ſo well be contained in ſmall bones as in great.

Queſt. *Why doe ſuch as are diſeaſed and in griefe, uncover and couer their armes, and ſuch alſo as are in an agony?*

Anſw. Becauſe ſuch are neare unto death, and it is a ſigne of death, by reaſon of great griefe, which cauſeth that uncovering, as *Hippoc.* doth teach, *lib. prognoſt.*

Queſt. *Why doe the Armes become ſmall and ſlender in ſome ſickneſſe; as in mad men, and ſuch as are ſicke of the dropſie?*

Anſw. Becauſe all the parts of the body doe ſuffer the one with the other, and therfore one member being

in griefe, all the humours doe concurre and runne thither to get ſuccour and helpe to the aforeſaid griefes. For when the head doth ake, all humours of the armes doe run to the head, and therefore the armes become ſmall and ſlender, becauſe they want their proper nouriture.

Queſt. *Why hove bruit beaſt no armes?*

Anſw. Their fore-feet are in ſtead of armes, and in their place. Or elſe we may anſwer more fitly, becauſe all beaſts have ſome parts for their defence, & to fight with, as the Wolfe, the teeth; the Cow, the hornes; a Horſe, the hinder feet; Birds, the beake and wings; but onely man haah his armes.

Of the Hands.

Queſt. *WHy hath a man hands, and an Ape alſo which is like unto a man?*

Anſw. The hand is an inſtrument which a man doth eſpecially want, becauſe many things are done by the hands and not by any other part, as *Ariſtotle* doth teach.

Queſt, *Why are ſome men ambo-dexters, that is, uſe the left hand as well as the right?*

Anſw. By reaſon of the great heat of the heart, and for the hot blowing of the ſame; for that it is which maketh a man as nimble of the left hand as in the right: and without doubt ſuch are of a good complection.

Queſt. *Why are not women ambo-dexters as well as men, as* Hippoc. *ult. part. Aphoriſm.*

Anſw. Becauſe, as *Galen* ſaith, a woman in health which is moſt hot, is colder than the coldeſt man in health, I ſay, in health, for if ſhe have an ague, ſhe is accidentally hotter than a man.

Queſt. *Why are the fingers full of joynts?*

Anſw. To be the more fit and apt to receive, and to keepe the things received.

Queſt. *Why hath every finger three joynts, and the thumbe but two?*

Anſw. The thumbe hath three, but the third is joyned unto the arme, and therefore is ſtronger than the other fingers, and is biggger in ſtrength, ſeeing he is alſo in quantity, and is called *pollex à polleo*, that is, to excell in ſtrength.

Queſt. *Why are the fingers of the right hand more nimble than the fingers of the left, as* Ægidius *ſaith?*

Anſw. It proceedeth of the heat which doth predominate in thoſe parts, which cauſeth greater agility.

Queſt. *Why are the fingers thicker before meat, than after, as* Albertus *ſaith?*

Anſw. According unto the Phyſitians, becauſe a man which is faſting is full of bad humours, and divers fumoſities which puffe up the parts of the body, and the fingers alſo: but when thoſe humours are expulſed through meat, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heavier than when he hath meat in his belly, and is moſt plaine in faſters. Another reaſon may be given, that is, becauſe that after meat, the heat departeth from the outward parts of the body unto the inward, to helpe digeſtion, and therefore the outward and externall parts become ſlender: but after the digeſtion is made, the bloud returneth againe to the exteriour parts, and then they become great againe.

Queſt. *Why are ſome men left handed?*

Anſw. Becauſe the heart ſendeth not heat unto the right ſide, but more unto the left, and doth alſo worke a ſlenderneſſe and ſubtilty in the left ſide.

Of

Of the Nayles.

Queſt. *From whence doe the noiles proceed?*

Anſw. Of fumoſitie and humours, which are reſolved, and doe goe into the extremities of the fingers, and there are dried through the power of the externall aire and brought to the hardneſſe of a horne.

Queſt. *Why doe the nailes of old men grow blacke and pale?*

Anſw. Becauſe the heat of the heart decayeth, the which decaying, their beauty doth decay alſo.

Queſt. *Why are men judged to be of evill or good complexion, by the diſpoſition of their nayles?*

Anſw. Becauſe they give witneſſe of the goodneſſe or badneſſe of the heart, and therefore of the complection: for if they be ſomewhat red, they betoken choler well tempered: but if they be enclined with red ſomewhat to blackneſſe, they betoken a ſanguine complection: but if they be yellowiſh or blacke, they ſignifie melancholy.

Queſt. *Why doe whit ſpots appeare in the nailes?*

Anſw. Through the mixture of flegme with the nutriment.

Of the Breſt.

Queſt. *Why is the breſt hollow?*

Anſw. Becauſe there is the ſeat of the ſpirituall and aëreous members, which are moſt noble, as the heart and lights, and therefore becauſe theſe might be kept from hurt, it was neceſſary that the breſt ſhould be hollow.

Queſt. *Why hath a man the broadeſt breſt of all living?*

Anſw.

Answ. Because the spirits of man are weake and subtill, and therefore doe require a spatious place, wherein they are contained, as the breſt is.

Queſt. *Why are the breſts of birds round?*

Answ. Because they be in continuall motion, and that figure is fitteſt for motion, as *Ariſtotle* doth ſay, 4. *Phyſic.*

Queſt. *Why doe we draw thoſe things which we love unto our breſt?*

Answ. Because the firſt and chiefeſt part of the heart is under the breſt, and therefore that which the heart doth love, we doe draw to the breſt, by reaſon of the neighbourhood it hath with the heart, ſo applying the thing loved, unto the lover.

Queſt. *Why have women narrower breſts than men?*

Answ. Because there is heat in men, which doth naturally move to the uttermoſt part of them, making thoſe parts great and large. And therefore a great breſt is a token of courage, as *Ariſtotle* doth ſay, declaring this to be true by the Lion and the Bull: but in women cold doth predominate, which naturally doth tend downward. And therefore *Ariſtotle* doth ſay, that women doe oft fall upon their taile, becauſe thoſe parts behind are groſſe and heavie, by reaſon of the cold deſcending thither: but a man doth commonly fall of his breſt, by reaſon of his greatneſſe, and thickneſſe.

Of the Paps and Dugs.

Queſt. *Why are the Paps placed upon the breſt?*

Answ. Becauſe the breſt is the ſeat of the heart, which is moſt hot, and therefore there the paps doe grow, to the end that the flowers being conveyed thither, as being neare unto the heat of the heart,

heart, ſhould the ſooner be digeſted and perfected, and converted into the matter and ſubſtance of milke.

Queſt. *Why are the paps below the breſts in other beaſts, and above the breſts in women?*

Anſw. Becauſe a woman goeth upright, and hath two legs onely, and therefore if her dugs ſhould be below her breſt, they would hinder her going: but other beaſts have foure feet, and therefore they are not hindered in their goings.

Queſt. *Why have not men as great breſts and paps as women?*

Anſw. Becauſe a man hath no monthly termes, and therefore no veſſell deputed for them. And yet *Ariſtotle* doth ſay, that men have ſmall paps, and women little ſmall ſtones.

Queſt. *Which paps are beſt for children to ſucke, great oxes, or ſmall ones, or the meane betweene both?*

Anſw. In the great ones the heat is diſperſed, and there is no good digeſtion of the milke: but in ſmall ones the power and force is ſtrong, becauſe a vertue united is ſtrongeſt, and by conſequence their is a good working and digeſting of the milke: and therefore the ſmall ones are better than the great ones: but yet the meane ones are the beſt of all, becauſe that every meane is beſt.

Queſt. *Why doe the paps of young women begin to grow great about thirteene or fourteene yeares of age, as* Albertus *doth ſay?*

Anſw. Becauſe that then her tearmes begin to have courſe and increaſe: and as *Ariſtotle* doth ſay, mans ſeed and womans flowers doe begin to increaſe at one age.

Queſt. *Why doe the paps of ſuch women as caſt their childe wax ſoft, as* Hippoc. *ſaith 2. part. Aphoriſ.*

Anſw. Becauſe that there the flowers have no courſe

to

to the teats, by the which the young one is nouriſhed, but follow their ordinary courſe, and therefore they wax ſoft.

Queſt. *Why hath a woman that is with childe with a boy, the right pap harder than the left?*

Anſw. Becauſe the male childe is conceived in the right ſide of the mother, as *Hippo.* ſaith, and therefore the flowers doe run to the right pap and make it hard.

Queſt. *Why doth it ſhew weakneſſe in the childe, when the milke doth drop out of the paps before the woman bee delivered?*

Anſw. According unto *Ariſtotle*, becauſe the milke is the proper nature of the childe in the wombe of the mother, and therefore if the milke run out, it is a token that the childe is not nouriſhed, and therefore is weake.

Queſt. *Why doth the hardneſſe of the paps betoken the health of the childe in the wombe?*

Anſw. Becauſe the flowers are converted into milke, and that milke doth ſufficiently nouriſh the childe, and thereby his ſtrength is ſignified.

Queſt. *Why hath a woman but two paps, and ſome bruit beaſt ten or more?*

Anſw. Becauſe that for the moſt part a woman hath but one childe, either boy or wench, and therefore one pap is ſufficient, or two: but beaſts have many young ones, and therefore ſo many teats.

Queſt. *Why be womens paps hard when they be with childe, and ſoft at other times?*

Anſ. They ſwell then, and are puffed up, becauſe the much moiſture which proceedeth from their flowers, doth runne into the paps, which at other ſeaſons doe remaine in the matrix or womb, and is expelled by the place deputed to that end.

Queſt. *By what meanes doth the milke of the pap*

come

come unto the matrix or wombe?

Answ. According unto *Hippocrates*, becauſe there is a certaine knitting and coupling of the paps with the wombe, and there are certaine veines which the Midwives doe cut in the time of the birth of the childe, and by thoſe veines the milke doth flow into the navell of the children, and ſo they receive nouriture by the navell. Some ſay, that the childe in the wombe is nouriſhed at the mouth: but that is falſe, becauſe that ſo he ſhould void excrements alſo: but that is falſe, becauſe that is not ſeene where.

Queſt. *Why is it a ſigne of a male childe in the wombe, when the milke that runneth out of the womans breſts is thicke, and not much, and of a female when it is thin?*

Anſw. Becauſe that a woman that goeth with a boy, hath great heat in her, which doth perfect the milke and make it thicke: but ſuch as goe with a wench, have not ſo much heat, and therfore the milke is undigeſted and unperfected, and watry and thin, and will ſwimme above water if it be put into it.

Queſt. *Why is the milke white, ſeeing the flowers are red which it is engendred of?*

Anſw. Becauſe that bloud well purged and concocted becommeth white, as it appeareth in fleſh, whoſe proper colour is red, and being well boyled is white. Another anſwer is, becauſe that every humour which is ingendred in ſuch a part of the body, is made like unto that part in colour where it is ingendred, as neere as it can: but becauſe the fleſh of the paps is white therefore the humour of milke is white.

Queſt. *Why doth a Cow give milke more abundantly than other beaſts?*

Anſw. Becauſe a Cow is a great eating beaſt: and where there is much monthly ſuperfluite ingendred, there is much milke, becauſe it is nothing elſe but that

bloud

bloud purged and tried: and becauſe a Cow hath much of this monethly bloud, ſhe hath much milke.

Queſt. *Why is not milke wholeſome, as Hippocrates ſaith 2 part. Aphoriſ.*

Anſw. According unto the opinion of *Galen*, for divers reaſons. Firſt, becauſe it doth curd in the ſtomacke, whereof an evill breath is bred. But to this *Hippocrates* giveth a remedy, ſaying: If the third part of it be mingled with a running water, then it is not hurtfull. Another reaſon is, becauſe that ſometimes the milke doth wax ſowre in the ſtomacke, and boyle till it be dry, whereof evill humours be bred, which doe infect the breath.

Queſt. *Why is milke naught for ſuch as haue the headache?*

Anſw. Becauſe milke is eaſily turned into great fumoſities, and hath much terreſtriall ſubſtance in it, the which fumoſitie aſcending, doth cauſe the head to ake.

Queſt *Why is milke a fit nutriment for children and infants?*

Anſw. Becauſe it is their naturall and uſuall food, and becauſe they were nouriſhed with the ſame in the wombe of the mother, it is fit for them.

Queſt. *Why are white meates made of a new milch Cow, good?*

Anſw. Becauſe the milke at that time is very ſpongie, and doth expell many fumoſities, and doth as it were purge at that time,

Queſtion. *Why is the milke naught for the childe, if the woman doe uſe carnall copulation?*

Anſw. Becauſe that in the time of carnall copulation, the ſubtilleſt and beſt part of the milke goeth to the veſſels of the ſeed, and to the wombe, and the worſt remaineth in the paps, which doe hurt the childe.

Queſt

Queſtion. *Why is the milke of browne women better than of white women?*

Anſw. Becauſe that browne women are hotter than others, and becauſe the heat doth purge the milke ſufficiently, and ſo the milke is the better.

Queſt. *Why doe the Phyſicians forbid vs to eat milke and fiſh at the ſame meale?*

Anſw. Becauſe they doe diſpoſe us to a leproſie, and becauſe they are both flegmaticke.

Queſt. *Why have not birds milke and paps?*

Anſw. Becauſe paps would hinder their flying: and fiſh alſo have neither paps nor milke, as *Ariſtotle* doth ſay: but in fiſh the female doth caſt much ſpawne, upon which the male doth touch with a ſmall gut, which cauſeth their kinde to be infinite in ſucceſſion.

Of Backs.

Queſt. *WHy haue beaſts backs?*

Anſw. According unto *Ariſtotle*, for three cauſes: Firſt, becauſe the backe ſhould bee the way and meane of the ſinewes, which are extended and ſpred throughout all the body, from the backe-bone, as it appeareth in ſuch as are hanged, becauſe that when they are torne in peeces, or without fleſh, the ſinewes hang whole in the chine or back-bone. The ſecond, becauſe it ſhould be a guard and defence for the ſoft parts of the body, as of the ſtomacke, liver, lights, and ſuch like. The third, becauſe it ſhould be the foundation of all the bones, becauſe we ſee other bones, as the ribs, faſtned in the back-bone.

Queſtion. *Why hath a man aboue all other creatures a broad backe, which he can lie vpon, which no beaſt can doe?*

Anſw. Becauſe a broad backe doth anſwer a broad breſt. If therefore a man ſhould have a ſharp backe like

unto

unto other beasts, that would be of an unseemly shape; and therefore it is requisite that he have a broad back.

Quest. *Why hath a man that lieth on his backe, horrible visions?*

Answ. Because that the passage or sinew of the fantasie is open, which is in the forepart of the braine, and so the fantasie is destroyed, and then those visions follow. Another reason is, because that when a man doth lie on his backe, the humours are disturbed and moved upward where the fantasie is, which is by that meanes disturbed.

Quest. *Why is it naught to lie on the backe?*

Answ. Because as the Physitians doe say, that doth dispose a man to Leprosie, Madnesse, and to an *Incubus*: Where you may note, that *Mania* or madnesse, is the hurt or disturbance of the fore-part of the braine, with a taking away or depravation of the imagination: but *Incubus*, that is, the night-mare, is a passion of the heart, when a man doth thinke himselfe to be strangled in his sleepe, and somewhat lie heavie upon his stomacke, which he would put off.

Quest. *Why hath the back-bone many joynts and knots called Spondilia by the Physitians?*

Answ. For the moving of the backe, and bowing of him, without the which joynts that could not be done. And therfore they say amisse, which say that Elephants have no such joynts: for without them they could not move.

Quest. *Why doe fish die presently when their back-bone is burst?*

Answ. Because that in fish the back-bone is in stead of the heart. Now the heart is the first thing which doth live, and the last thing which doth die, as it appeareth in the Booke *de longit. & brevit. vitæ*: and therfore when that bone is broken, fish can live no longer.

Of

Of the Marrow.

Queſt. *WHy doth a man die quickly, after the marrow is hurt or periſhed?*

Anſw. Becauſe the marrow doth proceed from the braine, which is a principall part of man, as it appeareth in two reaſons. Firſt, becauſe the marrow is white like unto the braine: then, becauſe they have a ſmall skin, or rinde, which that which is called *Nucha* hath not, which doth differ ſomewhat from the marrow, becauſe that *Nucha* hath two coverings like the braine, called *Pia Mater*, and *dura Mater*.

Of the Piles, or flux of bloud in the Fundament.

Queſt. *WHy have ſome men the Piles?*

Anſw. Becauſe they are cold and melancholicke, the which melancholy firſt paſſeth to the ſpleene, which is the proper ſeat of melancholy, and there cannot be retained through abundance of bloud, and therefore from thence it is carried to the backbone, where there are certaine veines which have their end in the backe, the which doe receive the bloud. And when thoſe veines are very full of melancholy bloud, then the wayes and conduits of nature are opened, and that bloud iſſueth out once a moneth like a womans tearmes and flowers. And thoſe men which have this courſe of bloud, are kept from many infirmities, as the dropſie, plague, and ſuch like.

Queſt. *Why are the Iewes ſubject unto this diſeaſe very much?*

Anſw. The Divines doe ſay, becauſe they cryed at the death of Chriſt, *Let his bloud fall upon us & our children.* And therefore it is ſaid in the Pſalme, *Percuſſit eos Deus in Poſteriora dorſi.* Another reaſon is, becauſe the

Iewes doe eat much flegmaticke and cold meats, which doe breed melancholy bloud, which is purged by this flux of bloud. Another reason is, because moving doth cause heat, and heat digestion, as 4. *Meteor.* but the Iewes doe not move nor labour, nor converse with men. Also they live in great feare, lest wee should revenge the death of our Saviour, which doth also breed a coldnes in them, which doth hinder digestion, which doth breed much melancholy bloud in them, which is by this meanes purged.

Of the Heart..

Quest. *Why are the heart and the lungs called lively parts to the body, in Latine,* Spiritalia membra.

Answ. From this word *spiritus*, which signifieth breath, life, or soule, and because the vitall spirits are ingendred in the heart: but that is no good answer, for so the liver & the braine might be so called, which is false, because the liver is a part which giveth nouriture, and the braine sense and life. And yet the consequence is cleare, because the vitall spirits are ingendred in the liver, and the sensible or animall part in the braine. And therfore the answer is, because that in the heart and in the lungs, breath and aire is received, by which we live.

Quest. *Why are the lungs thin and spungie, light and full of small holes?*

Answ. Because the aire might the better be received in them, for the cooling of the heart, and expelling of superfluous humours, because the lungs are the fan of the heart. And as a paire of bellowes is pusfed up by taking in of the aire, and shrinketh by blowing out the aire: so likewise the lights doe draw aire when they coole the heart, and cast it out, lest through too much heat

heat of the aire drawne in, the heart ſhould be ſuffocated.

Queſt. *Why is the fleſh of the lungs white?*

Anſw. Becauſe they be in continuall motion.

Anſw. Why have thoſe beaſts oncly lungs which have hearts?

Anſw. Becauſe the lungs be no part for themſelves, but for another, that is, for the heart: and therefore it were ſuperfluous for thoſe beaſts to have lungs, which have no heart: but nature doth never want in things neceſſary, nor abound in ſuperfluities.

Queſt. *Why doe ſuch creatures which have no lungs, want a bladder?*

Anſw. Becauſe ſuch drinke no water, to the end to make their meat to boile, or to helpe digeſtion, but only for the tempering of their meat, and therefore they want a bladder and urine, as it appeareth in ſuch birds as doe not drinke at all, as the Falcon, Sparrow-Hawke.

Queſt. *Why is the heart in the midſt of the body?*

Anſw. Becauſe it ſhould impart life unto all the parts of the body: and therefore is compared unto the Sun, which is placed in the middle of the Planets, to powre light unto them all. And therefore the Pythagorians calling the heavens a great living creature, ſay, that the Sunne is the heart of him.

Queſt. *Why onely in man is the heart placed in the left ſide?*

Anſw. To the end that the heat of the heart ſhould mitigate the coldneſſe of the ſpleene: for the ſpleene is the ſeat of melancholy, which is ſeated in the left ſide likewiſe.

Queſt. *Why is the heart firſt ingendred? for according unto Ariſtotle, the heart doth firſt live, and laſt die.*

Anſw. Becauſe as *Ariſtotle* ſaith, *De juventute &*

ſenſes. the heart is the beginning and originall of life, and all the parts of the body, and without it no part can live. Note, according unto the Philoſophers, that of the ſeed retained in the matrix or wombe, there is firſt ingendred a certaine little ſmall skinne, which doth compaſſe the ſeed, whereof firſt the heart is made of the pureſt bloud, then of a bloud not ſo pure, the liver, and of a thicke and cold bloud, the marrow and the braine.

Queſt. *Why are ſuch beaſts bold which have but a little heart, as a Lion?*

Anſw. Becauſe that in a little heart the heat is well united and vehement, and the bloud touching him doth quickly heat him, and is ſpeedily carried unto the other parts of the body, which doth give courage and boldneſſe.

Queſt. *Why are ſuch beaſts as have a great heart, fearfull, as the Hare?*

Anſw. Becauſe the heat is diſperſed in ſuch a one, and is not able to heat the bloud which commeth to him, and ſo feare is bred.

Queſt. *Why is the heart continually moving?*

Anſw. According unto *Ariſtot. de motu cordis*, and *Galen*, becauſe that in him there is bred a certain ſpirit, which is more ſubtile than the aire, which by reaſon of his great thinneſſe and rarefaction, doth ſeeke a larger ſpace, filling the hollow roome of the heart, whereof the dilating and opening of the heart doth follow. And becauſe the heart is earthly, the thruſting and moving ceaſing, his parts are at reſt, and tend downwards. And *Galen* giveth an experiment of an Acorne, the which if it be put into the fire, the heat doth diſſolve his humidity into ſmoake, which is thinner and greater than the humidity, and therefore doth occupy a greater place, and ſo cannot abide in the rinde, but doth puffe

it up, and cauſe it to fall into the fire. The like is of the heart, & therefore note that the heart of a living creature is triangular after a ſort, and hath the leaſt part towards the left ſide, and the greateſt toward the right, and doth alſo open and ſhut in the leaſt part, and by that meanes is in continuall moving. The firſt moving is called of the Phyſitians *Diaſtole*, that is, the extending of the breſt or heart. The ſecond, *Syſtole*, that is, the ſhutting of the heart, and of theſe two moving, all the movings of the body doe proceed, and the moving of the pulſe which the Phyſitians doe feele.

Queſt. *Why are great beaſts leane?*

Anſw. Becauſe the naturall heat proceeding from the heart, doth conſume the watriſh humidity, which ſhould bee converted into fat. And for the moſt part women are fatter than men, becauſe they have much humidity in them, and have a moiſter heart than men.

Queſt. *Why is the fleſh of the heart ſo compact and thicke together?*

Anſw. Becauſe that in a thicke compacted ſubſtance, heat is ſtrongly received and united, as it appeareth in other things. And becauſe the heart with his heat ſhould moderate the coldneſſe of the braine, it is made of that faſt fleſh, apt to keepe a ſtrong heat.

Queſt. *Why is the heart the hotteſt part of all living creatures?*

Anſw. Becauſe it is ſo compacted it receiveth heat beſt, and becauſe it ſhould mitigate the coldneſſe of the braine, as is ſaid.

Queſt. *Why is the heart the beginning of life?*

Anſw. Becauſe that in him the vitall ſpirit is bred, which is the ſeat of life. And therefore according unto the opinion of *Auguſt. de differen. ſpirit. & anima*, the heart hath two bellies, or receptacles, that is, the righ

and the left: the right hath more bloud than ſpirit, the which ſpirit is engendred to give life, and vivificate all the body.

Queſt. *Why is the heart round, but of the figure of a pyramide, long and ſharpe?*

Anſw. The round figure hath no angles, and therefore the heart is round, for feare leſt any novſome and hurtfull matter ſhould be kept & retained in him. And alſo, as *Ariſtotle* doth affirme, becauſe the round figure is fitteſt for motion.

Queſt. *Why is the bloud principally in the heart above all other parts?*

Anſw. Becauſe the bloud is in the heart as in his proper place, or in his efficient place, which ſome doe attribute unto the liver. And thereupon the heart doth not receive bloud of any other part, but other parts of him.

Queſt. *Why doe ſome creatures want a heart?*

Anſw. Although they have no heart, yet they have ſomewhat that doth anſwer unto the heart, as doth appeare in Fiſh and Eeles, which have the back bone in ſtead of the heart.

Queſt. *Why doth the heart beat, and live in ſome creatures when the head is off, as it appeareth in birds and in hens?*

Anſw. Becauſe the vitall ſpirits doe remaine longeſt in the heart, becauſe the heart is that which is firſt alive and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart doth beat more than other parts.

Queſt. *Why doe all creatures which want a heart, or ſomewhat proportionable unto it, want bloud alſo, as it appeareth in flies?*

Anſw. The heart is the beginning of bloud, and the cauſe failing, the effect doth faile.

Queſt. *Why is the pulſe of the heart more certainly judged in the right ſide than in the left?*

Anſw.

Answ. Because the heat of the heart is more lively there, than in the other side, and therefore it is better felt there than in the other side.

Quest. *Why doth the heat of the heart faile sometimes on a sudden, as in those which have the falling sickenesse?*

Answ. This doth proceed according unto *Constant.* through the defect of the heart it selfe, and of certaine small skins with the which it is covered, the which being infected or corrupted, the heart faileth on a sudden: & sometime it doth happen by reason of the parts next adjoyning. And therfore when any venomous humour doth goe out of the mouth of the stomacke, that doth hurt the heart, and the parts adjoyning, the which doth also cause this fainting: Note according unto *Aristotle*, that the disposition of the heart is knowne by the pulse of the heart, because a swift great beating pulse doth give witnesse of the heat of the heart, & of a good complexion. A slow and weake pulse doth betoken the coldnesse of the heart, and an evill complexion. And therefore a woman which is in health, hath a slower and weaker pulse than a man, as it shall appeare hereafter.

Of the Stomacke.

Quest. *Why is the stomacke large and wide?*

Ans. Because that in the stomacke the meat is first concocted and digested, as it were in a pot, to the end that that which is pure, should be separated from that which is impure, as *Aristotle* saith: and therefore according unto the quantity of the meat, the stomacke is enlarged.

Quest. *Why is the stomacke round?*

Answ. Because that if it had angles and corners, as *Constant.* saith, that meat would remaine in them, and breed evill humours, and a man should never want

agues: the which humours nevertheleſſe are evacuated, lifted up, and conſumed, and are not hidden in any ſuch corners, by reaſon of the roundneſſe of the ſtomacke.

Queſtion. *Why is the ſtomacke full of ſinewes and feeling?*

Anſw. As *Ariſtotle* doth ſay, becauſe the ſinewes can be extended and enlarged, and ſo the ſtomacke is when it is full, and when it is hungry it is drawne together, and therefore nature hath provided thoſe ſinewes.

Queſt. *Why doth the ſtomacke digeſt?*

Anſw. Becauſe of the heat which is in him, the which heat commeth from the parts adjoyning, that is, the liver and the heart. For we ſee that in metals the heat of the fire doth take away the ruſt and droſſe from the iron, and ſilver from tynne, and gold from copper: and ſo by digeſtion, the pure is ſeparated from the impure. And that digeſtion is of foure ſorts, according unto the Phyſitians.

Queſt. *Why is the ſtomacke joyned to the liver?*

Anſw. Becauſe ſaith *Conſtant.* the liver is very hot, and with his heat doth helpe digeſtion, and doth compaſſe the ſtomacke.

Queſt. *Why are we commonly colder after dinner than before?*

Anſw. Becauſe that then all the heat goeth to the ſtomacke to further digeſtion, and ſo the outward parts be cold, being deprived of heat.

Queſtion. *Why is it hurtfull to ſtudy preſently after dinner?*

Anſw. Becauſe that when the heat doth labour to helpe the imagination in ſtudy, then it ceaſeth from digeſting the meat, and ſo the meat remaineth raw. And therefore according unto the Phyſitians, a man ſhould walke ſomewhat after dinner.

Queſt. *Why have women with childe an inordinate*

appetite

appetite of eating coles, aſhes, and ſuch like?

Anſw. Becauſe that ſuch as are the humours in the ſtomacke, ſuch nutriment they deſire: and becauſe women with childe have corrupted humours, they deſire ſuch things, becauſe like doth covet his like.

Queſt. *Why doth the ſtomacke ſlowly digeſt very fat meat?*

Anſw. Becauſe ſuch meats doe ſwimme in the ſtomacke. Now the beſt digeſtion is in the bottome of the ſtomacke, where fat meat commeth not. And therefore ſuch as eat fat meat, are very ſleepy after the eating of it, becauſe their digeſtion is hindred.

Queſt. *Why is all the body the worſe, when the ſtomacke is ill at eaſe?*

Anſw. Becauſe the ſtomacke is knit with the braine, heart, and liver, which are the principall parts in man, and therefore when he is not well, the others are evilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindred, the others are alſo hindred: for in the firſt digeſtion is the beginning of the infirmity which is in the ſtomacke.

Queſt. *Why are young men ſooner a hungred than old men?*

Anſw. Young men doe digeſt for three cauſes: Firſt, for growing; then for reſtoring of life; and laſtly, for conſervation of their life, as *Hippocrat.* and *Galen* doth ſay. Elſe we anſwer, that young men are hotter than old men: becauſe young men are hot and dry, and therefore their heat doth digeſt more, and by a conſequent they deſire more.

Queſt. *Why doe Phyſitians preſcribe, that a man ſhould eat when he hath an appetite?*

Anſw. Becauſe much hunger and emptineſſe will fill the ſtomacke with naughty rotten humours, which he doth draw unto himſelfe in ſtead of meat: which doth

doth easily appeare, because that if we fast overnight, we have an appetite to meat, but in the morning none. That is therefore a token that the stomack is filled with naughty humours, and especially his mouth, which is no true filling, but a deceitfull. And therefore after we have eaten a little, our stomacks commeth to us againe. And then the Proverbe is, that one morsell draweth another: for the first morsell having made cleane the mouth of the stomacke, doth provoke appetite.

Queſt. *Why doe the Phyſitians preſcribe, that we ſhould not eat too much at a time, but by little and little?*

Anſw. Because that when the stomacke is full, the meat doth swim in him, which is a dangerous thing. Another reason is, that as very greene wood doth put out the fire, so doth much meat choke the naturall heat, and put it out. And therefore the best Physicke is to use temperance in eating and drinking.

Queſt. *Why doe we deſire change of meat,, according unto the change of times: as in winter, Beefe, Porke, Mutton: in Summer lighter meats, as Veale, Lambe, &c.*

Anſw. Because the complection of the body is altered and changed, according unto the time of the yeare. Another answer is, that this doth proceed from the quality of the season, because that the cold of the Winter doth cause a better digestion, because the stomacke and belly is hotter in Winter, by reason of the compassing cold, as *Hippocrates* and *Ariſtotle* doe teach.

Queſt. *Why ſhould not the meat we eat be too hot, as Pepper, Ginger?*

Anſw. Because that hot meat doth burne the bloud and doth dispose unto a leprosie. So contrawise, meat too coole doth mortifie and congeale the bloud. Also our meat should not bee over-sharpe, because it procureth old age: and over-much sauce doth burne

the

the intrailes, and procureth often drinking, as raw meat doth: and other ſweet meats doe conſtipate and cling the veines together.

Queſt. *Why is it a good cuſtome to eat Cheeſe after dinner, and peares after all meat?*

Anſw. Becauſe that Cheeſe, by reaſon of his earthlineſſe and thickneſſe, tendeth down toward to the bottome of the ſtomacke, and ſo putteth downe the meat: and the like is of Peares. Note that new Cheeſe is better than old, and the old dry ſalt cheeſe is very naught, and procureth the head-ach and ſtopping of the liver, and the older the worſer. Whereupon it is ſaid, that Cheeſe is naught, and digeſteth all things but it ſelfe.

Queſt. *Why be nuts good after fiſh, as the verſe is?*

After fiſh nuts: after fleſh cheeſe?

Anſw. Becauſe fiſh is of a hard digeſtion, and doth eaſily putrifie and corrupt, and nuts doe helpe digeſtion, becauſe they are ſomewhat hot. And fiſh is poyſon at ſome times, and nuts are a remedy againſt poyſon. And note that the fiſh ſhould be of a cleere ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in wine with parſley, and ſo it doth leaſt hurt.

Queſt. *Why is it unwholſome to ſtay long for one diſh after another, and eat of divers kinds of meats?*

Anſw. Becauſe the firſt meat beginneth to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to be noted touching the order of meats, that if there be any diſhes, whereof ſome are light in digeſtion, as Chickin, Kid, Veale, ſoft Egges, and ſuch like, theſe meats ſhould bee firſt eaten: but the groſſe meats, as Veniſon, Bacon, Beefe, roſted Porke, hard Egges, and fryed Egges, ſhould be eaten laſt.

And

And the reaſon is, becauſe that if they ſhould be firſt ſerved & eaten, if they were digeſted, they would hinder the digeſtion of the others: and the light meats not digeſted ſhould be corrupted in the ſtomacke, and be kept in the ſtomacke violently. Whereof there would follow, belching, loathing, head-ach, belly-ache, and great thirſt. And by a conſequence it is very hurtfull too at the ſame meale, to eat milke, and drinke wine, becauſe they diſpoſe a man to a leproſie.

Queſt. *Which is better for the ſtomacke, meat or drinke?*

Anſw. Drinke is ſooner digeſted than meat, becauſe meat is of greater ſubſtance and more materiall than drinke, and therefore meat is harder to digeſt.

Queſt. *Why is it good to drinke at dinner?*

Anſw. Becauſe the drinke ſhould make the meat readier to digeſt. For if a pot be filled with fleſh or fiſh, without liquour, then both the meat & the pot is marred. And the ſtomacke is like unto a pot which doth boile meat, and therefore the Phyſitians doe give counſell to drinke at meales.

Queſt. *Why is it good to forbeare a late ſupper?*

Anſw. Becauſe there is no moving nor ſtirring after ſupper, and ſo the meat is not ſent down to the bottome of the ſtomacke, but remaineth undigeſted, and ſo breedeth hurt. And therefore a light and ſhort ſupper is beſt, as the old verſe doth ſhew.

Queſt. *Why is it naught to drinke wine faſting?*

Anſw. Becauſe it doth greatly indanger the braine, and breedeth the falling ſickneſſe and the apoplexie.

Queſt. *Why is it hurtfull to drinke much cold water?*

Anſw. Becauſe one contrary doth expell and hinder another: but the water is very cold, and therfore comming unto the ſtomacke doth hinder the digeſtion, and the heat which doth digeſt.

Queſt. *Why is it unwholſome to drinke new wine, and*

why

Why doth it hurt the ſtomacke very much?

Anſw. Becauſe it cannot be digeſted: and therefore it doth cauſe the belly to ſwell, and ſo it doth in ſome ſort cauſe a bloudy flux: it doth alſo hinder making of water: but to drinke good wine is wholeſome.

Queſt. *Why doe the Phyſitians forbid us to labour preſently after dinner?*

Anſw. For three cauſes. Firſt, becauſe moving doth hurt the vertue and power of digeſtion, and by that meanes the meat is expelled undigeſted. The ſecond is, becauſe ſtirring immediately after dinner, doth cauſe the parts of the body to draw the meat raw unto them, which doth breed ſickneſſe. The third, becauſe moving doth cauſe the meat to deſcend before it be digeſted: but after ſupper it is good to ſtirre and move, becauſe we ſleepe not long after. And therfore we ſhould walke a little, becauſe the meat may goe to the bottome of the ſtomacke.

Queſt. *Why is it good to walke in the morning before dinner?*

Anſw. Becauſe it maketh a man well diſpoſed, and doth fortifie and ſtrengthen the naturall heat, and cauſeth the ſuperfluity of the ſtomacke to deſcend. And therefore *Avicen* doth ſay, that ſuch as forgoe this exerciſe, doe fall into the inflammation of the heart.

Queſt. *Why is it wholſome ta vomit, as divers ſay?*

Anſw. Becauſe it doth purge the ſtomacke of all naughty humours, for it doth expell greene and blew humours, which would breed Agues, if they ſhould remaine in the ſtomacke. And according unto *Avicen*, a vomit doth purge the eyes, the head, and make the braine cleane.

Queſt. *Why doth ſleepe greatly ſtrengthen the ſtomacke, and the digeſtive vertue?*

Anſw. Becauſe that in ſleepe the heat doth draw

inward

inward, and doth helpe the digeſtion: but when we be awake, the heart doth remaine about the ſenſes, and is diſperſed through all the body.

Queſt. *Why doe ſome men in ſome diſeaſes void their meat downward, in the ſame quality and quantity as they did receiue it into the ſtomacke?*

Anſw. By reaſon of the weakneſſe of the naturall vertue of the appetitive power, attractive, digeſtive, retentive, and expulſive, which diſeaſe is called *Lienteria.*

Of the Bloud.

Queſt. *WHy is it neceſſary that every living thing which hath bloud, have alſo a liver?*

Anſw. According unto *Ariſtotle*, becauſe the bloud is firſt made in the liver, becauſe the liver is the ſeat of the bloud, according unto other Phyſitians, & is drawne from the ſtomacke by certaine principall veines, and ſo ingendred.

Queſt. *Why is the bloud red?*

Anſw. Becauſe it is like unto the part in which it is made, that is, unto the liver, which is of a red colour. And the bloud is alſo ſweet, becauſe it is well digeſted and concocted: but if it have a little earthly matter mixed with it, it is a cauſe that it is ſomewhat ſalt, as it appeareth in *Ariſtot. lib. Meteor.*

Queſt. *Why have women thicker bloud than men?*

Anſw. By reaſon of the cold which doth thicken, binde, and congeale, and joyne together.

Queſt. *Why doth the bloud come to all the parts of the body from the liver, and by what meanes?*

Anſw. By the meanes of the principall veines, as the veines of the head, of the liver, and ſuch other, and to nouriſh all the body.

Of

Of Vrine.

Queſt. *How doth the urine come into the bladder, ſeeing the bladder is ſhut?*

Anſw. Some ſay by ſweating, as it ſeemeth to bee true: but ſome ſay, that it commeth by a ſmall skinne which is in the bladder, which doth open and let in the urine. *Theophilactus* doth ſay, that the urine is a certaine and not a deceitfull meſſenger of the health and infirmity of man. And *Hippocrates* doth ſay, that men have white urine in the morning, and before dinner red, and after dinner pale, and likewiſe after ſupper: for there are divers colours of the urine, whereof we will not ſpeake at this preſent.

Queſt. *Why doth the dropſie proceed from the liver?*

Anſw. Becauſe that (ſaith *Conſtant*) the digeſtive power in the liver, cannot convert the thicke ſubſtance into the foure humours, but it is converted onely into water, the which doth ſwell and puffe up a man, and eſpecially the belly.

Of the Gall.

Queſt. *Why have all living creatures a gall?*

Anſw. Becauſe that cholericke humours are received in it, the which through their ſharpneſſe doe helpe the guts to expell ſuperfluities, it doth alſo helpe the ſtomacke in digeſting.

Queſt. *Why doth the jaundies proceed from the gall?*

Anſw. Becauſe the humour of the gall is blewiſh and yellow: and therefore when the pores of the gall are ſtopped, then that humor cannot goe into the ſacke or bladder of the gall, but it mingled with the bloud, wandring throughout all the body, and infecting the skin.

Queſt. *Why have not a Horſe, a Mule, an Aſſe and a Crow a gall?* *Anſw.*

Queſt. *Ariſtotle* ſaith, that although thoſe beaſts have no gall in one place, as in a purſe or veſſels, yet they have a gall diſperſed by ſome ſmall veines.

Of the Spleene.

Queſt. WHy *is the Spleene blacke?*

Anſw. Becauſe it is cauſed of a terreſtriall and earthly matter, that is, af a blacke ſubſtance, as *Ariſtotle* doth ſay. Now the effect is like unto the cauſe. Another cauſe is according unto the Phyſitians, becauſe the ſpleene is the receptacle of melancholy, and melancholy is of a blacke colour.

Queſt. *Why is a man leane that hath a great ſpleene?*

Anſw. Becauſe the ſpleene doth draw much matter unto it ſelfe, which ſhould goe into fat. And therefore contrariwiſe, men which have but a ſmall ſpleene are fat.

Queſt. *Why doth the ſpleene cauſe men to laugh, as Iſadorus doth ſay. We laugh with the ſpleene, wee bee angry with the gall, we are wiſe with the heart, we love with the liver, and we feele with the braine, and ſpeak with the lungs: that is, the cauſe of laughing, anger, love, wiſdome, and ſpeech and feeling doth proceed from the ſpleene, the gall, the liver, the lungs, and the braine?*

Anſw. The reaſon is, becauſe the ſpleene doth draw much melancholy unto it, becauſe it is her proper ſeat, the which melancholy is cauſe of ſadneſſe, and is there conſumed, and ſo the cauſe failing, the effect faileth. And that melancholy is the cauſe of ſadneſſe, it appeareth in *Ariſt. in Proœme de anima.* & therfore that being conſumed in the ſpleene, the contrary unto ſadneſſe doth follow, that is, joy and gladneſſe. And for the ſame cauſe the gall cauſeth anger: for cholerick men are angry, becauſe they have much gall. For the better underſtanding

ſtanding of this note that there be foure humours in man, that is, bloud, choler, flegme, and melancholy; whereof each hath a ſpeciall receptacle or place where it is received and kept. Of a dry and hot ſubſtance choler is ingendred, which goeth unto the gall as to his ſeat and place. But of a cold and dry humour melancholy is ingendred, which runneth to the ſpleene, as to his peculiar place and receptacle. But of a cold and moiſt humour flegme is bred, which goeth unto the lungs, as to his receptacle, or as the Phyſitians doe ſay, unto the ſpleene. But the bloud, which is the moſt nobleſt humour, is ingendred in the liver, and there his proper place doth ſeeme to be.

Of carnall copulation.

Queſt. *Why doe living creatures uſe carnall copulation?*

Anſw. Becauſe it is the moſt naturall worke which is in living creatures, to beget the like unto themſelves in kinde, to continue the kinde. For if carnall copulation were not, all kinde of living creatures had before this time periſhed.

Queſt. *What is this carnall copulation?*

Anſw. It is a mutuall action of male and female, with inſtruments ordained and deputed for that act, to maintaine the kinde. And therefore the Divines doe ſay, that it is a ſinne to uſe that act for any end, but for begetting his like in kinde.

Queſt. *Why is this action good in thoſe to whom it is lawfull, if it be moderately taken?*

Anſw. Becauſe that according unto *Avicen* and *Conſt.* it doth eaſe and lighten the body, cheere the minde, comfort the head and the ſenſe, take way many griefes of melancholy, becauſe it doth expell the fume of the

ſeed from the braine, and it doth expell the matter of impoſtume. And therefore ſometime through the intermitting of that act, the darkneſſe of the ſight doth enſue, and a giddineſſe of the head. And therefore the ſeed of a man retained above a due time, is converted into ſome infectious humours.

Queſt. *Why is immoderate carnall copulation hurtfull?*

Anſw. Becauſe it doth deſtroy the ſight, and dry the body: becauſe that, as *Ariſtotle* ſaith, *de generat. animal.* lechery and incontinencie is the waſting of the pure humidity, and doth conſume the braine: and it breedeth ſharpe fevers, as *Avicen* teacheth, & as experience doth ſhew. And doth ſhorten the life of man, as *Ariſtotle* ſaith, *de longit. & brevit. vitæ.* And *Albertus* doth ſhew this in the Sparrow, which by reaſon of his often coupling, doth live but three yeares.

Queſt. *Why doth carnall copulation very much hurt melancholy men, and cholericke men, and generally to leane men?*

Anſw. Becauſe it doth dry the bones very much, which are dry of themſelves. And contrariwiſe it is good for the flegmaticke and ſanguine, as *Avicen* ſaith, becauſe they abound with that ſubſtance, which by nature is neceſſarily expelled. Although *Ariſtotle* doth affirme, that every fat creature hath but ſmall ſtore of ſeed, becauſe the ſubſtance of it doth turne into fatneſſe.

Queſt. *Why doe not the female of bruit beaſts covet carnall copuling after they be great with young?*

Anſw. Becauſe that then the wombe or matrix is ſhut, and the flowers ceaſe, and therefore the deſire unto the act doth ceaſe.

Queſt. *Why ſhould not that act be uſed when the body is full?*

Anſw.

Answ. Because it doth hinder digestion, as *Aristotle* doth say: likewise it is not good for a hungry belly, because it doth weaken him.

Quest. *Why is it not good after a bath?*

Answ. Because that then the pores are open, and the heat dispersed thorowout all the body: and therefore carnall copulation following a bath, doth coole the body very much.

Quest. *Why is it not good after a vomit, or looseness of the belly?*

Answ. Because it is very perillous to purge twice in one day, as *Hippocrates* and *Galen* say: but so it is of this act of carnality, and a looseness in the belly, because by this act the reines & kidneyes are purged, and the guts by the vomit.

Quest. *Why are wilde beasts furious when they couple; as it doth appeare in the Harts which bray, and Asses which are then almost mad, as Hippocrates saith?*

Answ. Because their bloud is kindled with the desire of carnall act, and nature also doth labour to expell superfluities in them, which in the sense doe dispose unto anger and madnesse, and therefore after the act done, they are tame and gentle.

Quest. *Why is there such delight in the act of venery?*

Answ. Because this act is a base and contemptible thing in it selfe, naught and uncleane so farre, that all beasts would naturally abhorre it, if there should be no pleasure in it, and so there never should be any carnall copulation by reason of the uncleannesse of it. And therefore in this delight nature doth willingly practise it, to the end that the kinds of living things should be maintained and kept.

Quest. *Why doe such as use it oft, take lesser delight in it, than such which come to it seldome?*

Answ. For three causes. First, because the passage

of the ſeed is overlarge and wide, and therefore the ſeed maketh no ſtay there, by which ſtay the delight is had. The ſecond, becauſe that through often going together, there is but little ſeed left and therefore giveth no delight. The third, becauſe that ſuch, in ſtead of ſeed, caſt out bloud undigeſted and raw, or ſome other watry ſubſtance, which is not hot, and therefore cauſeth no delight.

Queſt. *Whether can this carnall copulation be done by the mouth, ſo that beaſts may conceive thereby, as ſome doe ſay of Pigeons, which they ſay by kiſſing doe this act at the mouth, and conceive: And ſome ſay this to be true in the Weeſell or Ermine?*

Anſw. According unto *Ariſtotle*, that is untrue. For although Pigeons doe play by the beake, yet they doe not couple together this way, nor conceive. And becauſe the Weeſell doth beare his young ones from place to place in his mouth, they are of that opinion. And therefore *Ariſtotle* doth ſhew it thus: whatſoever goeth in at the mouth, that is conſumed by digeſtion: but if the ſeed ſhould go in at the mouth, then it ſhould alſo be conſumed by digeſtion. The major is plaine, not is no eaſie inſtance, and the concluſion doth hold *Dixit.*

Of the ſeed of man or beaſt.

Queſt. WHerof cometh the ſeed of men?

Anſw. There are divers opinions of Philoſophers and Phyſitians in this point. Some ſay that it is a ſuperfluous humour of the fourth digeſtion. And ſome ſay that the ſeed is pure bloud flowing from the braine concocted and made white in the ſtones. And ſome ſay that it is the ſuperfluity of the ſecond or third digeſtion. But becauſe ſweat, urine ſpitt

bittle flegme and choler are the like. *Aristotle* saith, that the seed is alwaies the superfluitie of the last nutriment, that is, of bloud dispersed thorow out all the body: but yet, principally it commeth from the principall parts, that is from the heart, liver, and braine. And an argument of this is, because that those parts are greatly weakened in the casting out of seed: and thereof it doth appeare, that carnall copulation is not profitable nor good. But some thinke this to be true by overvehement practice in this act: for otherwise moderately taken it is good and wholesome, for the lightning and easing of the body, as is said before.

Quest. *Why is the seed of man white, and the seed of a woman red?*

Answ. It is white in a man, by reason of his great heat; and because it is digested better, and made white in the stones, the flesh of which is white, as the flesh of the paps. But the seed of a woman is red, because it is the superfluity of the second digestion, which is done in the liver, which is red. Or else we may say, that it is because the flowers corrupt undigested bloud, and therefore it hath the colour of bloud.

Quest. *Whether doth the seed of a man come from the parts of the body, or from the humours?*

Answ. As some say, from the parts of the body: and that we prove, because we see that a lame man doth beget a lame childe, and a father which hath a skarre, a childe which hath a skarre, as *Aristotle* reporteth, *lib. de animal.* which could not be, if the seed did not fall from the parts of the body. But some say that it commeth from the humours, because it is made of the last nutriment, and the nutriment is no part but an humour. But as for the lameneſſe or skar, that proceedeth from the imagination of the mother, at the time of carnall copulation, as *Aristotle* saith, 2. *de generat. animal.*

Queſt. *Wherefore doth the imagination of the mother, which imagineth of an Æthiopian or Blackamore, cauſe the mother to bring forth a blacke childe: as* Albertus Magnus *reporteth of a Queene, who in the act of carnall copulation, imagined of a Blackamore which was painted before her, and ſo brought forth a Blackamore?*

Anſw. Avicen ſaith, that an imagination of a fall, maketh a man fall, and the imagination of a leproſie, maketh a man a leper. And ſo in this purpoſe the imagination is above the forming power, and therfore the childe borne followeth the imagination, and not the power of forming and ſhaping; becauſe it is weaker than the other.

Queſt. *Whether doth the ſeed of the man enter into the ſubſtance and matter of the childe?*

Anſw. The ſeed of the father and mother doth goe into the ſubſtance of the childe in the wombe: becauſe that as creame doth goe into the ſubſtance of cheeſe, ſo the ſeed of man into the fruit of the womb, like unto the creame, and the flowers of the woman doe enter in like unto the milke. But this opinion doth not ſeeme to be of force. And therefore according unto *Ariſtotle* and other Philoſophers, we ſay that the ſeed doth not goe into the ſubſtance of the childe: and it is proved thus, becauſe that ſo the matter and the efficient cauſe ſhould be all one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the childe, as the builder is the efficient cauſe of the houſe, and therefore is not the materiall cauſe of the childe. It is proved another way, becauſe there is the ſelfe-ſame materiall cauſe of nouriſhment & generation, 2. *de anima*, becauſe we have our being and our nouriſhment of the ſame matter: but the ſeed cannot be the materiall cauſe of nouriſhment, according unto *Averrois*, and therefore not of being. But

in truth thisit is : both the seeds are shut and kept in the wombe ; but the seed of the man doth dispose and prepare the seed of the woman to receive the forme, perfection, or soule, the which being done, it is converted into humidity, and is fumed & breathed out by the pores of the matrix, which is manifest, because onely the flowers of the woman are the materiall cause of the young one.

Quest. *Why doth the matrix or wombe of a woman draw greedily the seed of a man? For as* Averrois *doth say, there was a maid in a Bath, where some seed had beene cast, the which the maid drawing in, did conceive with childe, and was delivered.*

Answ. Averrois doth say, that the wombe and nature doth draw the seed, as the Load-stone doth iron, and the Agathe, steele : but she doth draw it for the perfection of her selfe.

Of womans monthly termes.

Quest. *Why have women monethly tearmes or flowers?*

Answ. Because they are cold in respect of men : and because all their nourishment cannot be converted into bloud, a great part of it is turned into their flowers, the which in every woman in every moneth are expelled, I say of every woman that is in health, and of a certaine age, that is, after thirteene yeares : for before they run not, though she be in health, and some diseased women have them nor.

Quest. *Why doe they run from women?*

Answ. Because it is of an infectious matter : for as *Aristotle* doth say, if that substance being young and flowing doe touch a tree, or greene bough of a tree, the tree doth die and not prosper: yea, *Aristotle* doth say,

that if a dogge ſhould taſte of it, he would runne mad three dayes. And therefore nature would expell it every month, as being an enemie unto life. And if women doe retaine it above their due time, according unto *Ariſtotle*, it doth breed great infirmities and diſeaſes, as ſwooning.

Queſt. *Why doe they not runne before thirteene yeares of age?*

Anſw. Becauſe young women be hot, and ſo doe digeſt all their nouriſhment: and therefore they are not bred in them before that age, nor expelled, unleſſe the goodneſſe or naughtineſſe of their complection doe hinder it.

Queſt. *Why have not women them after fifty yeares of age?*

Anſw. Some anſwer, that old women are barren, and therefore they ceaſe. But a better anſwer is, that then nature is weake in them, and therefore they cannot expell them, by reaſon of overmuch weakneſſe. And therefore there is great ſtore of immundicities bred in them in one whole lumpe, and they are by that meanes ſo infectious, that they infect men with their breath, and then the cough and other infirmities come upon them. And therefore according unto the counſell of the Phyſitians, that men ſhould abſtaine from them.

Queſt. *Why doe not ſuch women corrupt and infect themſelves?*

Anſw. Becauſe poyſon doth not worke upon it ſelfe, but upon ſome other object: or elſe it doth not hurt themſelves, becauſe it is their nature. *Albertus* reporteth of a certaine maid which was brought unto him in *Colen*, which did eat ſpiders, which did her no hurt at all, but were good meat unto her. And *Ariſtotle* in his booke of the government of Princes, to *Alexander*, reporteth of a maid which in her youth was nouriſhed

with

with poyſon, and ſome men have done the like.

Queſt. *Why have not women with child their flowers?*

Anſw. Becauſe that then the flowers turne into milke, and into the nouriſhment of the childe: for if a woman with childe have them, it is a ſigne of miſcarrying with her childe.

Queſt. *Why doe they run the firſt three monthes in women with childe?*

Anſw. By reaſon of the ſmalneſſe of the childe, which cannot take all that matter and ſubſtance.

Queſt. *Why have not the females of bruit beaſts, as of fowle and fiſh, their flowers?*

Anſw. Becauſe as *Ariſtotle* and *Albertus* doe ſay, in beaſts which goe with feet, the flowers turne into haire, in fiſh into their ſcales, in birds into their feathers. And therefore in beaſts you may note, that the female is more hairy than the male, and the female of fiſhes fuller of ſcales, and the female of birds fuller of feathers.

Queſt. *Why doe the flowers receive their name Menſtrua, of ſi is word Menſis, a moneth?*

Anſw. Becauſe it is a ſpace of time which doth meaſure the Moone, becauſe the Moone doth end her courſe in 29. dayes, and 14. houres. Now the Moone hath dominion over moiſt things, and becauſe the flowers are in humidity, they take the denomination of the moneth, and are called monethly termes: for moiſt things doe increaſe as the Moone doth increaſe, and decreaſe as ſhe doth decreaſe.

Queſt. *Why doe they runne longer time in ſome than in other ſome, as in ſome ſix or ſeven dayes, and ordinarily in all three dayes?*

Anſw. The firſt are colder, and therefore they increaſe the more in them, and by a conſequent they are the longer in expelling: & other women are more hot,

and

and therefore they have the fewer, and are a ſhorter time in expelling them.

Queſt. *Where are the flowers kept before they runne?*

Anſw. Some ſay, in the matrix or wombe. But *Averois* doth miſlike this, and doth ſay that the matrix is the place of generation, and that thoſe flowers further generation nothing at all. And therefore he doth ſay, that there are certaine veines about the backe-bone, which doe keepe them. And a ſigne of this is, becauſe that thoſe women at that time have great griefe in their backe, by reaſon of expelling their flowers.

Queſt. *Whether are the flowers which are expelled, and the flowers which the childe is ingendred of, all one?*

Anſw. No, becauſe the one are uncleane, and unfit for that purpoſe: but the other very pure and cleane, and therefore that bloud is fit for generation.

Queſt. *Why doe women which are gotten with childe when they have their flowers, bring forth weake children, and leprous?*

Anſw. Becauſe thoſe flowers are venemous, yea, a woman in her flowers is moſt infectious. And ſo the cauſe doth ſhine in the effect, as the Philoſopher doth ſay, the effect doth carry a likeneſſe of the cauſe, and therefore ſuch a childe is evilly diſpoſed of body.

Queſt. *Why have not women their flowers all at one time of the moneth, but ſome in the new Moone, ſome in the full, and ſome in the wane?*

Anſw By reaſon of their divers complexions. And although all women in reſpect of men be flegmaticke, yet of women among themſelves, ſome are more ſanguine than others, ſome more cholericke. And as every moneth hath his quarters, ſo they have their complexions, the firſt is ſanguine, the ſecond cholericke. A woman which is of a ſanguine complexion, hath her flowers in the firſt quarter, a cholericke in the ſecond, a melancholy

lancholy in the third, and ſo in the reſt.

Queſt. *Why have ſuch women as are of a ſanguine complection, their flowres in the firſt quarter?*

Anſw. Becauſe that as *Galen* doth ſay, every ſuch thing added unto ſuch a thing, doth make it more ſuch, and therfore the firſt quarter of the Moone increaſing bloud in a ſanguine complexion, therefore ſhe doth then expell it.

Queſt. *Why have women their flowers ſo oft in the end of the moneth?*

Anſw. Becauſe generally all women are flegmaticke, and the laſt quarter is flegme. Or elſe this doth proceed of a defect, and therefore cold doth worke then to multiply the matter, and the matter multiplied is then expelled.

Queſt. *Why have women paine and grieſe in the running of their flowers?*

Anſw. Becauſe it is like unto the paine of the ſtrangury, that is, making of water drop by drop. For as the ſtrangury, by reaſon that the drinke is undigeſted, doth offend the ſubtile paſſage of the urine, as it doth happen after a bath, ſo the flowers which are an undigeſted and earthly ſubſtance, doe hurt the paſſage by which they goe.

Queſt. *Why doth a woman eaſily conceive after her flowers are runne from her?*

Anſw. Becauſe ſhe is better prepared unto conception, as being made cleane from her flowers.

Queſt. *Why doe women looke pale when they purge their flowers?*

Anſw. Becauſe then the heat goeth from all the outward parts of the body to the inward, to helpe nature, and to expell the flowers, the which deprivation of heat, doth cauſe a paleneſſe in the face. Or elſe it is, becauſe that flux is cauſed of raw humours, the which

when

when they run, doe make the face colourlesse, and so by a consequence cause palenesse.

Quest. *Why doth a woman which hath her flowers, detest her meat?*

Answ. Because nature doth labour more to expell the flowers, than to digest, and therefore if she should eat meat that meat would remaine raw, which carefull nature doth not admit.

Of Barrennesse.

Quest. *WHy are some women barren, and cannot conceive?*

Answ. According to the Physitians, for divers reasons. The first is, because it proceedeth sometime of the man, that is, when he is of a cold nature, because then his seed is unfit for generation. The second, because his seed is somewhat waterish and therefore doth not stay in the wombe; The third, because the seed of the man and the woman have not the same proportion: as if the man be melancholy, and the woman sanguine; or if the man be cholericke, and the woman very flegmaticke: because as it is evident in Philosophy, the agent and the patient ought to have the same proportion, otherwise the action is hindred.

Quest. *Why doe fat women seldome conceive with childe?*

Answ. Because they have a slippery wombe, out of which the seed slippeth, and is not holden in. Or else because the mouth of their matrix is very strait, that the seed cannot enter in: or if it doe goe in, it goeth in very slowly, so that the seed doth wax cold in the meane time, and so is unfit for generation, and is resolved into a fleshy substance.

Quest.

Queſt. *Why doe women of a very hot complexion ſeldome conceive with childe?*

Anſw. Becauſe that the ſeed received in them, is extinguiſhed and put out, as a little water caſt into a great fire And therefore we doe ſee that women which doe vehemently deſire the fleſh, ſeldome conceive with childe.

Queſt. *Why are common women and whores never with childe?*

Anſw. By reaſon of divers ſeed which doth corrupt and ſpill their inſtruments of conception: for it maketh them ſo ſlippery that nature cannot retaine their ſeed. Or elſe it is, becauſe one ſeed doth deſtroy another, and ſo neither is good for generation. And note out of *Albertus*, that the beſt remedy to helpe conception, is to take the matrix of a Hare beaten into powder, and put into drinke, which worketh much to conception.

Of Conception.

Queſt. *WHy doe ſome women conceive a male childe?*

Anſw. If the ſeed doe fall into the right ſide of the matrix or wombe, then a male childe is begotten, becauſe that ſide is hotter than the other, and heat doth principally work to the begetting of a male child. And therfore as *Albertus* doth ſay, if the right ſide of the woman doth ſwell, it is a ſigne that ſhe goeth with a male-child. But ſome doe give another reaſon, that is, when the ſeed of the father hath dominion over the ſeed of the woman, then a male childe is begotten: if the womans doe prevaile, then it is a female.

Queſt. *Why doe ſome women conceive a female childe?*

Anſw.

Anſw. Becauſe the ſeed is fallen into the left ſide of the matrix, which is colder than the right, by reaſon of the ſpleene joyning unto it, which helpeth cold. And as *Albertus* doth ſay, when the woman after the act of copulation doth lie on the right ſide, it is a boy: when on the left it is a wench: for the ſeed doth run to that ſide on which the woman doth lie, and then ſuch a childe is formed.

Queſt. *Why hath a woman a wombe?*

Anſw. Becauſe it is the proper place of generation, and is placed in the midſt of the woman. For as all the immundicities of a City doe runne into the ſinke, ſo all their monethly teatmes runne to the wombe or matrix.

Queſt. *Why have ſome women long and ſlender children, and ſome ſhort and thicke?*

Anſw. Becauſe as *Galen* and *Averroes* doe ſay, the childe is framed according unto the quantity of the womb. And therfore becauſe ſome women have a long and a narrow wombe, their children be long and ſlender, and ſome contrariwiſe ſhort and large, therefore their children be ſhort and thicke.

Queſt. *Why doth a woman ſometime conceive twins?*

Anſw. According unto *Galen*, becauſe there are ſeven cels or receptacles of ſeed in the wombe, and therfore a woman may naturally have ſo many children at once, as there doth ſeed fall into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boyes are ingendred, and in the left wenches. And in the middeſt of thoſe cels or chambers, there is another, where old writers do ſay an Hermophrodite is ingendred, that is, one who hath the ſecret parts of both ſexes. And therefore if a woman ſhould have more than ſeven children at once, it ſhould rather be miraculouſly than naturally.

Queſt.

Queſt. *Why are twins but halfe men, and not ſo ſtrong as other men?*

Anſw. Becauſe the ſeed and ſubſtance which ſhould have beene for one man, is divided into two, and therefore they be weake, and in truth they doe not oft live long.

Of Hermophrodites.

Queſt. *How are Hermophrodites begotten?*

Anſw. Becauſe there are three principall cels in the wombe, one in the right ſide, another in the left, and the third in the middle, into the which when the ſeed doth fall, an Hermophrodite is ſaid to be begotten in this manner: becauſe nature doth alwaies tend unto that which is beſt, therfore ſhe doth alwaies intend to beget the male, and not the female, becauſe that the female is onely for the males ſake, and a monſter in nature. Therfore the male is ſomtime begotten in all principall parts, and yet through the evill diſpoſition of the wombe, and object, and inequality of the ſeed, when nature cannot perfect and end the male, ſhe doth bring forth the female or Hermophrodite. And therefore the naturall Philoſophers doe ſay, that an Hermophrodite is impotent in the privie part of man, as it doth appeare by experience.

Queſt. *Why doth not nature diſpoſe in him two ſecret parts of man, or two of a woman, but one of a man, and one of a woman?*

Anſw. Becauſe then nature ſhould make one of them in vaine: but that is againſt the Philoſophers, when they ſay, that God and nature doth make nothing in vaine.

Queſt. *Whether is an Hermophrodite to be reckoned for a man or woman?*

Anſw.

Answ. It is to be considered in which member he is fittest for the act carnall copulation: if he be fittest in the womans act, then it is a woman: if in the mans, he is a man.

Quest. *Whether should he be baptized in the name of a man, or of a woman?*

Answ. In the name of a man, because names are given *ad placitum*, and therefore he should be baptized according unto the worthiest name, because every man is worthier than a woman, because every agent is worthier than his patient, as *Aristotle* doth say, 3. *de anima*.

Quest. *Whether shall he stand in judgement in the name of a man or of a woman?*

Answ. According unto the rule of the law, he should first sweare, before he be admitted into judgement, which secret part he can use, and so is to be admitted according unto the use and power of that part.

Of Monsters.

Quest. *Doth nature make any Monsters?*

Answ Shee doth, 2. *Phys.* for if shee did not, she should then be deprived of her end. For of things possible she doth alwaies purpose to bring forth that which is most perfect and best: but in the end, through the evill disposition of the matter, & influence of some speciall constellation, not being able to bring forth that which shee intended, bringeth forth that which she can. As it did happen in *Albertus* time, where in a certaine Village a Cow brought forth a calfe halfe a man: when the Countrey men suspecting a shepherd, would have burned him with the Cow. But *Albertus* being skilfull in Astronomie, said, that this did proceed from some speciall constellation, and so delivered the shepherd from their hands.

These

These are *Albertus* words.

We saw that their two bodies were joyned in nothing but in the backe; they had two heads, foure feet, foure hands, and did goe which way they lifted. And he saith, they reported unto us, that there were two men joyned in the backe, and were of a contrary complexion, the one furious, and the other meeke: they lived two yeares, and the one died, and the other lived long after, untill the stinke of the other did kill him. I aske how can this be? It is answered thus: Because the seed is cast into the cels or receptacles of the wombe, which seed was enough for two children, and then by chance it doth sometimes happen, that the skinne or distance betwixt the two cels or receptacles is broken, and they knit and joyne in the backe, and have two heads.

Quest. *Whether be they one or two?*

Answ. *Aristotle* saith, you must looke unto the heart, and if there be two hearts, there be two men.

Quest. *Why is a man borne sometimes with a great head, or six fingers in one hand, or with foure?*

Answ. *Aristotle* saith, it proceedeth of superfluity and abundance in matter: when there is two much matter, then he is borne with a great head, or six fingers: but if there be want of matter, then there is some part too little, or lesser than there ought to be.

Of Infants.

Quest. *Why are some children altogether like the father, some like the mother, some to both, and some unto neither?*

Answ. If the seed of the father doe fully overcome the seed of the mother, the childe doth wholly resemble the father; but if the mothers seed predominate,

 more

then he is like unto the mother: but if he be like neither, that doth happen for many causes: sometimes through the foure first qualities: sometime through the influence of some heavenly constellation. *Albertus* giveth an example, and saith, that there was on a time a good constellation for the begetting of hogges, and a childe was then begotten and brought forth, which had a face like unto a hog; and according unto this, divers sorts of monsters are brought forth.

Quest. *Why are children oftner like the father than the mother?*

Answ. That proceedeth of the imagination of the mother, which thinketh of the disposition of the father in the act of carnall copulation. And therfore by reason of the strong imagination in the time of conception, the children getteth the disposition of the father. As it appeareth before of a Queene, which had her imagination of a Blackamore: and of an Æthiopian Queene, which brought forth a white childe, because her imagination was of a white colour. And this is seene in *Jacob* his skill in casting rods of divers colours into the water, when his sheepe went to ramme.

Question. *Why doe children sometime resemble more their grandfathers and great grandfathers than their parents?*

Answ. Because the vertue and force of the grandfather, is grafted in the hearts of the begetters: & it may be said, that sometime it doth proceed of the similitude of the nouriture, and then the childe is formed by the similitude of the grandfathers.

Quest. *Why are the parts of the childs body of divers qualities, and some soft?*

Answ. This proceedeth of the predomination of divers elements, because that the bones are made of terrestriall matter, and therefore hard. But the brain

and the marrow are made of a more watry matter, and therefore are more soft: but the vitall spirits & animall spirits are ingendred of a more aëreous substance, and these vitall spirits are principally in the liver and the heart.

Quest. *Why doe children, according to the common course and use of nature, come out of the mothers wombe the ninth moneth?*

Answ. Because the childe is then fully perfect; or else it is because some benigne planet doth raigne, as *Iupiter*, who is a friend unto nature; for according unto the Astronomers, he is hot and moist, and therfore doth temper the malice and naughtinesse of *Saturne*, which is cold and dry. And therefore for the most part children borne in the ninth moneth are healthy.

Quest. *Why doe children borne in the eighth moneths end, for the most part die quickly? And why are they called the children of the Moone?*

Answ. Because the Moone is a cold Planet, which hath dominion over the childe, and therefore doth bind the child with his coldnes, which is cause of his death.

Quest. *Why doth a childe cry as soone as he is borne?*

Answ. Because of the sudden change from heat to cold, which cold doth hurt his tenderneffe. Another reason is, because the childs soft and tender body is wringed and put together, comming out of the narrow and strait passage of the matrix. And especially the braine being moist, and the head pressed and wringed together, is cause that some humours doe distill by the eyes, which are the cause of teares and weeping. The Divines say, it is for the transgression of our first fathers, and originall sinne.

Quest. *Why doth a childe put his finger to his mouth when he commeth first into the world?*

Answ. Because that comming out of the wombe, he

commeth out of a hot bath. And therefore entring into the cold, putteth his finger to his mouth for the want of heat.

Queſt. *How doth a childe come into the world out of the wombe?*

Anſw. He commeth forth with the head forward: for if he ſhould come with the thighes or armes forward, he ſhould kill himſelfe and the mother.

Of the young One in the wombe.

Queſt. *HOw is the young one ſucceſſively ingendred in the wombe?*

Anſw. The firſt ſix dayes the ſeed hath the colour of milke, but in ſix dayes following a red colour, which is neere unto the diſpoſition of fleſh, and then it is changed into a thicke ſubſtance of bloud, curded, and conſiſtent, not running, like unto a maſſe of fleſh: but in the twelve daies following them, this ſubſtance is made ſo thicke and ſound, that it is able to receive ſhape and forme: becauſe that a fluid and running ſubſtance keepeth no impreſſion, & ſo every day receiveth ſome other diſpoſition untill his birth. And how he is governed every moneth by the Planets, *Boetius* doth teach elſewhere.

Queſt. *Whether doth the childe in the wombe void any excrements or make water?*

Anſw. No, and the reaſon is, becauſe he hath not the firſt digeſtion, which is in the ſtomacke, becauſe he receiveth no meat by the mouth, but it commeth to him at the navell: and therefore he maketh no water, but doth ſweat; which vrine is but little in quantity, and is reſerved in a ſmall skinne in the matrix, and at his birth is caſt out in abundance.

Queſt. *Why doth the childe come out of the wombe*

easily after seven, eight, or nine moneths?

Answ. Because, saith *Galen*, when the fruit is ripe, then the ligaments are easily broken, and so it falleth easily.

Of Abortment, or untimely Birth.

Quest. *Why doe women which eat unwholsome meats, as rammish putrified meats, easily miscarry?*

Answ. Because it breedeth putrified seed in them, which the mind abhorring, doth cast out of the field of nature, that is, out of the wombe, because it is unfit for the most noble shape, that is, for mans forme and shape, which is apt to receive the soule.

Quest *Why doe wrestling and leaping cause the casting of the childe, as some crafty women doe of purpose?*

Answ. Because that by such leaping the ligaments of the childe are loosed, and by consequence there followeth abortment, because it cannot be longer kept in the wombe.

Quest. *Why doth the striking of thunder or lightning cause a woman to miscarry?*

Answ. Because that the vapour is burning, and doth easily hurt the tender substance of the child, entring in at the pores of the matrix or wombe. Yea *Albertus* doth say, that if the childe were alive, lightning and thunder would kill him.

Quest. *Why doth lightning and thunder rather cause young women to miscarry than old?*

Answ. Because the bodies of young women are fuller of pores, and more slender, and therefore the vapour of lightning doth sooner enter into their body: but old women have a thicke skinne, and well compacted and therfore the vapour cannot enter in and cause this abortment.

Queſt. *Why doth much joy cauſe a woman to miſcarry with her burthen?*

Anſw. Becauſe that in time of joy the woman is deſtitute of heat and by a conſequence miſcarrying doth follow. The ſame reaſon doth cauſe feare to breed it, becauſe then the heat runneth to the heart to helpe him, and forſaketh the matrix.

Queſt. *Why doe women eaſily miſcarry when they are newly with child, that is, the firſt, ſecond, & third moneth?*

Anſw. *Galen* ſaith, that as Apples and Peares doe eaſily fall in the beginning, becauſe the knots and ligaments are ſoft and weak, ſo it is of a child in the womb.

Queſt. *Wherefore is it hard to miſcarry when they are gone to the middle of their time, that is, three, foure, five, ſix moneths?*

Anſw. Becauſe that then the ligaments are ſtronger and fortified, and therefore are not eaſily broken.

Of divers matters.

Queſt. *WHy have ſome women greater griefe than other ſome in childe-birth?*

Anſw. For three cauſes: Sometime for the greatneſſe of the child, or becauſe the Midwife is unskilfull. Sometime becauſe the childe is dead, and then boweth not, nor cannot be bowed in going forth. And for the contrary cauſe ſome have leſſe paine.

Queſt. *Why hath not a man a taile like unto other beaſts?*

Anſw. Becauſe a man is a living creature, whoſe property is to ſit: but this is proper to no other beaſt which hath a taile.

Queſt. *Why doe ſuch as keepe baths or hot-houſes expell the heat out of the furnace better with cold water than with hot?*

Anſw. Becauſe they are contrary qualities, which worke ſtrongly the one againſt the other, and therefore the heat is better expelled from the ſtones.

Queſt. *Why doth hot water ſooner freeze than cold?*

Anſw. Becauſe that the water is thinner, and by a conſequence, giveth better entrance to the cold.

Queſt. *Why are men fatter about the belly than in other places?*

Anſw. Becauſe the great digeſtion is in the ſtomack, and therefore thoſe parts which are neareſt unto the ſtomacke, are greateſt and fatteſt.

Queſt. *Why is every living creature ſad after carnall copulation?*

Anſw Becauſe this act is filthy and uncleane, and ſo every living creature doe abhorre it, and when men doe thinke upon it, they are aſhamed and ſad.

Queſt. *Why cannot drunken men judge of taſtes as well as ſober men?*

Anſ. Becauſe the fleſh of the tongue is full of pores, and ſpungie, and receiveth great moiſture in it, and more in drunken men than in ſober. And therefore their tongue through often drinking, is full of naughty humours, and by reaſon that it is ſo full, the inſtrument of taſte is made thicke and groſſe, becauſe that taſte is a veine of the tongue, a ſubtill thin fleſh being taken away. And therefore through the thickning of the meane, that is, of taſte it ſelfe, drinke taken of drunkards is not perfectly felt, becauſe that unto due feeling, there is requiſite to have a due proportion of the meane. And of this it is alſo underſtood why drunkards have not a perfect kinde of ſpeech.

Queſt. *Why have melancholy beaſts long eares, and why are not men wiſe for the moſt part which have long eares, but ſuch as have ſhort, as* Ariſtotle *ſaith in lib. de animal?*

Anſw. The eares doe proceed of a cold and dry

ſubſtance, which is called a griſtle, which is apt to become a bone. And becauſe melancholy beaſts doe abound in this kinde of ſubſtance, therefore they have ſuch long eares.

Queſt. *But why are the other halfe fooles?*

Anſw. Becauſe the mindes and ſoules doe follow the bodies: for if the ſenſes of the body bee ſubtill, then the ſoule exerciſeth ſubtill operation, as well active as ſpeculative, and the contrary is in a groſſe body.

Queſt. *How is the intellectuall ſoule joyned to the childe in the wombe of the mother? whether doth the father which begetteth him, make the matter apt and fit to receive the ſoule?*

Anſw. The anſwer is, as the Divines doe ſay, that into a matter or ſubſtance ſufficiently diſpoſed & made fit, God doth infuſe the intellectuall ſoule. And *S. Auguſtine* ſaith the like: The ſoule in creating is infuſed, in infuſing is created.

Queſt. *Why doe Hares ſleepe with their eyes open?*

Anſw. Becauſe they have their eyes ſtanding out, and their eye-lids ſhort, and therefore they are hardly ſhut. Another reaſon is, becauſe they are very fearfull beaſts, and therefore for the ſafeguard of themſelves, they ſleepe with their eyes open.

Queſt. *Why doe not Crowes give their young ones meat before they be nine dayes old?*

Anſw. Becauſe that ſeeing them of another colour, they thinke that they are of another kinde, and in the meane ſpace, Almighty God doth feed them with the dew of heaven, as the Pſalm doth ſay, He who doth give beaſts their food, & young Crows which call upon him.

Queſt. *Why are Sheepe and Pigeons very milde beaſts?*

Anſw. Becauſe they want gall, and it is the gall which ſtirreth unto anger.

Queſt. *Why have birds their ſtones inward?*

Anſw.

Answ. If they had them outward, they would hinder their flying and lightneſſe.

Queſt. *Why doe not birds piſſe?*

Anſw. Becauſe that that ſuperfluity which ſhould be converted into urine, is turned into feathers: as it appeareth, becauſe there is much moiſtneſſe in the feathers. Another reaſon is, becauſe they are in continuall moving, and therefore much moiſture in them is dried up by the aire and wind.

Queſt. *Why are long Egges a ſigne and cauſe of the male, and the ſhort flat Egges of the female?*

Anſw. Becauſe that, as it pleaſeth *Hippocrates*, it is the condition and property of heat, to ſend from the centre, to the circumference of cold. And therefore if there be any long Egges, it is a ſigne they have a great heat, and therefore they paſſe into the ſubſtance of the male: becauſe that in every kinde of thing, the male is hotter than the female, as the Philoſopher doth ſay. If the Egges be ſhort and flat, it is a ſigne that the heat is ſmall and undiſperſed, and therefore goeth into the ſubſtance of the female.

Queſt. *Why doe we heare better in the night than in the day?*

Anſw. Becauſe as *Ariſtotle doth* ſay, there is greater quietneſſe in the night than in the day, becauſe the Sun doth not ſo well draw up vapours in the night, as in the day, and therefore the meane is more fit and ready, and the meane being fit, the motion is better done by him, the which is ſaid to be done with a ſound. Another reaſon is, becauſe there are more motions of the aire and ſound in the day than in the night, which doe hinder one another. Alſo in the night there is a greater ſilence which is oppoſite unto ſound, and things oppoſite put one againſt the other, ſhew the better.

Queſt. *Why doth a man laugh ſooner if he be touched under*

under the arme-pits, than in other part of the body?

Anſw. Becauſe there is in that place a meeting of many ſinewes, and becauſe the meane wee touch by, (which is the fleſh) is more ſubtile there, than in other parts, and therefore a better feeling: And this is true, if that place be not touched too hardly: for if you do ſo, then there is not that delight; and when a man is moderately and ſoftly touched there, the ſpirits which are there, are diſperſed, and run into the face, and then from thence are cauſe of laughter.

Queſt. *Why is wood burned, converted into a blacke cole, and a bone burned into a white ſubſtance?*

Anſw. Becauſe the wood before it was burned, was reaſonable moiſt, and ſo after burning getteth heat accidentally, and that heat is not able to conſume all the moiſture of the wood, and therefore there remaineth ſome after the burning, and is converted into a blacke ſubſtance, becauſe that the humidity of the wood was flimy, and could not bee altogether conſumed by the fire. But a bone of his owne nature is cold and dry, having but ſmall moiſture in it, which the burning doth wholly conſume, and ſo accidentally the moiſture being conſumed, the bone waxeth white.

Queſt. *Why doe ſome women love white men, and ſome blacke?*

Anſw. There are two anſwers. Some women have a weake ſight, and ſuch delight in blacke, becauſe the white doth hurt the ſight more than black. The ſecond reaſon is, becauſe like doth delight in the like: but becauſe ſome women are of a hot nature, ſuch are delighted with blacke, becauſe blackneſſe doth follow heat. And ſome of them are of a cold nature, and thoſe are delighted with white, becauſe cold is the mother of whiteneſſe.

Queſt. *Why doe living creatures ſleepe?*

Anſw.

Answ. For necessity, because the instruments of diuers actions are wearied, he being long awake, and by rest which is in sleep, they are comforted, as *Aristotle* saith.

Quest. *Why are students ready to sleepe after dinner, if they goe about to study, and not if they solace themselves?*

Answ. because that when a man doth apply his mind to study, the naturall heat goeth from the outward parts of the body to the inward, and there is strengthened, because there commeth much of it together, and so causeth a fume to ascend from the meat to the head, which is the cause of sleep. Or else we may answer, that when the power or vertue, with which we live, is strongest, the naturall power is weakned. But when a man doth solace himselfe by his pleasure, the naturall heat is spred abroad, and suffereth no vapour to ascend unto the braine, and so he sleepeth not, but is kept from sleep, by reason that the heat is dispersed.

Quest. *Why doe men willingly sleepe after labour?*

Answ. Because that through continuall moving, the heat is dispersed to the externall parts of the body: the which after that the labour is past, gathered together to the internall parts of digestion, there to digest. And from digestion, vapours doe arise from the heart to the braine, the which doe stop the passages, by which the naturall heat should be dispersed to the externall parts: and then the externall parts being cold and thick by reason of the coldnesse of the braine, sleepe is procured. And by this it appeareth, that such as eat much, and drinke much, doe sleepe much and long, because great store of humours and vapours are bred in such, which cannot be digested and consumed of the naturall heat.

Quest. *Why are such as sleepe much, evill disposed, and have an ill colour.*

Answ.

Answ. Because that in sleepe much moisture is gathered together, which cannot be consumed, which is expelled in waking, and so it doth covet to goe out throw the superficiall parts of the body, and especially it coveteth to the face, and so is cause of a bad colour, as it appeareth in such as be flegmaticke, who desire more sleepe than others.

Quest. *Why doth it appeare unto some in their sleepe, that they eat and drinke sweet things?*

Answ. Because the flegme drawne up to the jawes, doth distill and drop to the throat, & this flegme is after a sort sweet, & therefore that seemeth so unto them.

Quest. *Why doe some dreame in their sleep, that they be in the water and drowned, and some that they be in the water and not drowned: and this doth happen especially in such as are flegmaticke?*

Answ. The reason is, as *Aristotle* saith, because the flegmaticke substance doth run to the high parts of the body, and then they thinke that they are in the water and drowned, and when that substance draweth unto the internall part, then they thinke they escape. Another reason may be, overmuch repletion and drunkennesse: and therefore when a man is overmuch filled with meat, the fumes and vapours ascend and gather together, and therefore they thinke that they were drowned and strangled: but if they cannot ascend so high, then they seeme to escape.

Quest. *May any man procure a dreame by an externall cause?*

Answ. Aristotle holdeth that it may be done. If a man doe speake softly at a mans eare and awake him, then of this stirring of the spirits, there are thundrings and buzzings in the head, and so a dreame of that. And so some men have dreames by divine revelation, when it pleaseth God to send any.

Quest.

Queſt. *How many humours be there in mans body?*

Anſw. Foure, whereof every one hath his proper place in mans body. The firſt is choler, which the Phyſitians doe call *flava bilis*, and is placed in the liver. The ſecond is melancholy, called *atra bilis*, whoſe ſeat is in the ſpleene. The third is flegme, whoſe place is in the head. The fourth is bloud, whoſe place is in the heart.

Queſt. *What condition and qualities hath a man of a ſanguine complexion?*

Anſw. He is faire and beautifull, he hath his haire for the moſt part ſmooth, he is bold, he retaineth that which he hath conceived, he is ſhamefaſt, given to muſicke, a lover of ſciences, liberall, courteous, and deſireth not revenge.

Queſt. *What properties doe follow a flegmaticke complexion?*

Anſw. They are of a dull wit, their haire never curle, they are ſeldome very thirſty, they are much given to ſleepe, they dreame of things belonging to water, they are fearfull, covetous, and given to heape up riches, and are weake in the act of venery.

Queſt. *What properties doe follow the choleriche man?*

Anſ. He is furious and angry, quarrelſome, given to war, pale-coloured, he is unquiet, drinketh much, ſleepeth little, and deſireth much the company of women.

Queſt. *What properties doe follow the melancholy man?*

Anſw. Hee is ſwarty, browne of complexion, his veines hidden, he eateth little, and digeſteth leſſe: when he dreameth, it is of darke confuſed things, he is ſad, fearfull, exceeding covetous, and incontinent, unleſſe he bridle his affection.

Queſt. *What dreames doe follow theſe complexions?*

Anſw. Pleaſant merry dreames doe follow the ſanguine

guine complexion: fearfull dreames the melancholy the cholericke dreame of chiding, fighting, and fire and the flegmaticke of water. And this is the reason why a mans complexion is said to be knowne by his dreames.

Queſt. *What is the reaſon that if you cover an egge with ſalt, and let him lie in it a few dayes, all the meat within him is conſumed?*

Anſw. The great drineſſe of the ſalt doth conſume the ſubſtance of the egge: but in the ſand ſome ſay they may be kept long, as marriners doe practiſe.

Queſt. *Why is the melancholy complexion the worſt of all complexions?*

Anſw. Becauſe it is the dregs of the bloud, which is an enemie to mirth, and fartheſt off from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Queſt. *Why are the flegmaticke for the moſt part dull of wit?*

Anſw. Becauſe that as the vivacity of wit proceeds of heat, ſo of cold the contrary, which they are ſubject unto.

Queſt. *Whereof doth it proceed that ſome men die with extreme joy, and ſome with extreme griefe?*

Anſw. Over great joy doth overmuch coole the internall parts of the body, and overmuch griefe doth drown and ſuffocate the heart, the which failing, a man dieth.

Queſt. *Why hath man ſo much haire on his head?*

Anſw. The haire of the head doth proceed of the vapours which riſe from the ſtomacke, and aſcend to the head, and alſo of the ſuperfluities which are in the braine: and theſe two paſſing thorow the pores of the head, are converted into aire, by reaſon of the heat and drineſſe of the head. And becauſe mans body

full humours, and hath more braine than other creatures, and also more superfluity in the braine, which the braine expelleth, it followeth that he hath more haire than other living creatures.

Quest. *How many wayes is the braine purged, and what hidden parts in the head?*

Answ. The watery and grosse humours are purged by the eyes, melancholy by the eares, choler by the nose, and flegme by the haire.

Quest. *What is the reason that some blush and change colour when they heare that which they would not?*

Answ. Shamefastnesse is a certaine kinde of anger and displeasure, and feare joyned together, as when a man is offended against himselfe, or against another: and therefore when they see or heare something to be discovered, which our selves have done naughtily, or would not have knowne, the anger which we conceive is greater than the feare, and therefore the bloud runneth to and fro, in the end remaineth in the highest part of the body, untill the spirits be quiet and pacified, and the passion gone.

Quest. *What is the reason that such as are very fat in their youth, are in danger to die on the sudden?*

Answ. Such have their veines very small and close, by reason of their fatnesse, that the aire and breath can hardly have free course in them, and thereupon the naturall heat wanting some refreshment of the aire, is put out, and as it were quenched.

Quest. *Why doe garlicke and onions grow when they are gathered?*

Answ. It proceedeth of the great humidity which is in them.

Quest. *Why doe men feele the cold sooner than women?*

Answ. Because that men being more hot than women, have their pores more open, and therefore the

cold

cold doth ſooner enter into them, than into women.

Queſt. *Why are not old men ſo much ſubiect vnto the plague, as young men and children?*

Anſw. They are cold, and therefore their pores are ſhut up, and not ſo open as in the youth, and therefore the infecting aire doth not penetrate ſo ſoone as when they are open, as in youth, by reaſon of their heat.

Queſt. *What is the reaſon that lime is ſet on fire, and on a greater heat by caſting water on it?*

Anſw. Lime is hot of nature, and therefore when water is caſt on it, it fleeth from the cold, & by uniting his force, gathereth a greater heat and ſtrength, and ſo is ſet on fire. And that is alſo the reaſon that a candle doth burne faſter in the winter than in the ſummer: for then by reaſon of the compaſſing cold, the heat uniteth it ſelfe, and gathereth the cloſer to the tallow or wax, and ſo doth conſume it the faſter.

Queſt. *Why doe we caſt water into a mans face which doth ſwoone?*

Anſw. Becauſe that through the coldneſſe of the water, the heat may run to the heart, and ſo give ſtrength.

Queſt. *Why are thoſe waters beſt and moſt delicate, which runne towards the Sunne-riſing?*

Anſw. Becauſe that running toward the Sun-riſing they are ſooner ſtrucken with the Sunne beames, and made pure and ſubtile, becauſe the Sunne hath them long under him, and by that meanes taketh away their coldneſſe, and other groſſe vapours, which they take of the ground they runne by.

Queſt. *Why have women ſuch weake ſmall voices?*

Anſw. Becauſe their inſtruments and organs of ſpeaking, by reaſon they are cold, and ſmall & narrow, and therfore receiving but little aire, cauſeth the voice to be ſmall and effeminate.

Queſt. *Whereof doth it proceed, that want of ſleepe doth*

doth weaken the body and the braine?

Answ. Much watching doth ingender choller, the which being hot, doth dry up and lessen the humours which conserve the braine, and the head, and other parts of the body.

Quest. *Whereof doth it proceed that Vinegar doth stanch blood?*

Answ. It proceedeth of his cold vertue, and all cold naturally is binding, and Vinegar being cold hath the like property.

Quest. *Why is the Sea water salter in Summer then in Winter?*

Answ. This doth proceed from the heat of the Sun, seeing by experience, that a salt thing being heated, becommeth more bitter.

Quest. *Why is smoke contrary to the eyes?*

Answ. Because that in the eyes there is a delicate and pure chrystalline humour, and the eye is also cold, and without any colour at all, and the smoake is grosse and hot, and by that meanes doth pierce the humours of the eyes, and hurt them. And if the eye had any colour in him, all things set before him would seeme to be of the same colour. And because the eye is cold, and the smoke hot, it doth cause the vapours which are contained in the eyes to drop and distill, which is hurtfull for the eyes.

Quest. *Why doe men live longer in hot regions than in cold?*

Answ. Because they are more dry, and by that meanes the naturall heat is better conserved in them, than in cold Countries, because the cold doth extinguish the heat.

Quest. *Why is well water seldome or never good?*

Ans. All water which standeth still in his spring, and is never heated with the Sun-beames, is very heavie,

and have much earthly matter in it, and therefore wanting the heat of the Sun, is naught.

Queſt. *Why doe we ſleepe better, and more at our eaſe on the right ſide than on the left?*

Anſw. Becauſe that when we lie on the left ſide, the lungs doe lie upon and cover the heart, which is on that ſide under the pap. Now the heart being the fountaine of life, being thus occupied & hindred with the lungs, cannot exerciſe his owne proper operations, as being overmuch heated with the lungs lying on him, and therefore wanting the refreſhing of the aire which the lungs doe give him, like the blowing of a paire of bellowes, is choked and ſuffocated: and lying on the right ſide, theſe inconveniences are avoided.

Queſt. *Whereof doth it proceed that the holding of the breath, doth cauſe the yexing to goe away?*

Anſw. Becauſe the holding of the breath doth heat the internall parts of the body, and this heat chaſeth away the yex, being nothing elſe but a cold aire within the body.

Queſt. *What is the reaſon that old men doe ſneeze with difficulty?*

Anſw. Becauſe that through their coldneſſe, their arteries are very narrow and cloſe, and therefore the heat is not of force to expell the cold: for I thinke that ſneezing is like unto the combat in the aire made by thunder, which is cauſed of heat and cold.

Queſt. *Why doth a drunken man thinke that all things doe turne round about him?*

Anſw. Becauſe that the ſpirits which ſerve the ſight are mingled with vapours and fumes of the wine: and then the overmuch heat cauſeth the eyes to be in a continuall moving, and the eye being round, cauſeth all things about him to ſeeme to goe round.

Queſt. *Whereof doth it proceed, that the bread which*

is

is made with ſalt, is lighter than that which is made without it, conſidering that ſalt is very heavy of it ſelfe?

Anſw. Although bread be heavie of it ſelfe, yet the ſalt drying it, doth make it light, by reaſon of the heat which it hath, which heat doth dry: and the more ſalt there is in it, the better the bread is, and the lighter, and the more wholeſome for the body.

Queſt. *Why is not new hot bread good for the ſtomacke?*

Anſw. Becauſe it is full of moiſtneſſe, and thicke, and hot vapours, which doe corrupt the bloud, & hot bread is blacker than cold, becauſe heat is the mother of blackneſſe, and becauſe vapours are not gone out of it.

Queſt. *Why doth Lettice cauſe a man to ſleepe?*

Anſw. Becauſe they doe engender groſſe vapours.

Queſt. *Why doe the dregs of wine and oyle goe to the bottome, and thoſe of honey ſwim uppermoſt?*

Anſw. Becauſe the dregs of wine and oyle are earthly, and no way purged before, and therefore being of the nature of earth, doe goe to the bottome. But hony is a liquor, which commeth from the ſtomacke and belly of the Bee, and was there in ſome ſort purified and made ſubtile, and by that meanes that which remaineth is light and hot, and therefore goeth upward.

Queſt. *Why doe Cats eyes and Wolves eyes ſhine in the night, and not in the day?*

Anſw. The eyes of theſe beaſts are by nature more chryſtalline than the eyes of other beaſts, and therfore doe ſhine as they doe: but the brightneſſe of the Sun doth hinder them to be ſeene in the day time.

Queſt. *What is the reaſon that ſome men when they ſee others dance, doe the like with their head, or feet, or by ſome other geſture of the body?*

Anſw. The anſwer is, becauſe that the ſight having carried and repreſented unto the minde that action,

and judging the same to be pleasant and delightfull, and therefore desiring it, the imagination draweth the likenesse of it in conceit, and stirreth up the body to those gestures.

Quest. *Why doth much sleepe cause some to grow fat, and some leane?*

Answ. Those which are of hot complexion, when they sleepe, doe consume and digest the superfluities of that which they have eaten, and for that cause become fat. But such as are of a cold complexion, when they sleepe are more cold, and so digest lesse.

Quest. *How or for what cause doe wee suffer hunger than thirst?*

Answ. When the stomake hath nothing to consume, it consumeth the flegme and humours, which it findeth most ready, and most at hand, and therefore we suffer hunger better than thirst, because the heat hath nothing to be refreshed withall.

Quest. *Why doth the haire fall after a great sicknesse?*

Answ. When the sicknesse is long, or an ague, the humours of the head are dried up through over-much heat, and therefore wanting nourishment they fall.

Quest. *Why doth the haire of the eye-browes grow long in old men?*

Answ. Because that through their age the bones of the eye-lids are thin, by reason of want of heat, and therefore the haire doth grow there by reason of the rheumes of the eyes. The like doth happen to such as imagine much, because that with their heat they draw many humours to the fore-part of the head, where the imagination is placed.

Quest. *Whereof proceedeth gaping?*

Answ. Of grosse vapours which occupy the vitall spirits of the head and the senses, and are cold, and make men ready to sleepe.

Quest.

Queſt. *What is the reaſon that ſome flowers doe open with the Sunne riſing, and ſhut with the Sunne ſetting?*

Anſw. Cold doth not cloſe and ſhut, as hath bin ſaid, and the heat of the Sun doth open and enlarge. Some doe compare the Sun unto the ſoule in the body, and as the ſoule giveth life, and when it departeth, death followeth: ſo the Sun doth give light and vivificate all things, and the cold bringeth death, and withering, and decaying of all things.

Queſt. *Why doth griefe cauſe men to grow old and gray?*

Anſw. Age is nothing elſe but a drineſſe and want of humours in the body: griefe then cauſing alteration, and alteration heat, and heat drineſſe, age followeth immediately, and grayneſſe.

Queſt. *Why are gelded beaſts weaker than ſuch which are not gelded?*

Anſw. Becauſe they have leſſe heat, and by that meanes leſſe force and ſtrength.

MARCVS ANTONIVS *Zimaras Sanctipetrinas* PROBLEMES.

I.

WHy is it esteemed in the judgement of the most wise, the hardest thing of al to know a mans selfe? Is it because nothing can be knowne, if his forme and perfection cannot bee knowne? to know the forme and perfection of a mans selfe, as it seemeth unto the Philosopher, is a matter hard enough. And a man by the authority of *Plato*, either is nothing, or if he be any thing, is nothing else but his soule. Or is this because it cannot be done but by a reflected action? And to reflect and looke unto himselfe, is a token that we are separated from the flesh. For he who would know himselfe, should bee drawne from sensible affections: and how hard this is, no man is ignorant. Or is it because a man liveth by understanding? But the understanding of a man cannot conceive himselfe, but after the understanding of the senses which is very hard.

II.

Why was Socrates *esteemed the wisest of all Greece, by the Oracle of Apollo, seeing that by the opinion of* Aristotle, *he was conversant and busied onely about mortality, and nothing about nature?*

Whether is it because it is more expedient for the common commodity and use of men to live well, than to

to contemplate? or becauſe it ſeemeth to *Plato*, that was uſually profeſſed of him every where, *I know this one thing, that I know nothing?*

III.

Why doe men eſpecially contend and ſtrive in things of wit?

Is it becauſe they thinke, that other things which are called goods, are in the power of another? as the gifts of the body are natures, and externall & worldly goods are ſubject unto the rule of fortune: whereof it commeth to paſſe, that every man can eaſily ſuffer himſelfe to be overcome in ſuch things, as things not happening through his fault or occaſion? But they thinke wit to be in our owne power. Or is it becauſe they thinke that the goods of the minde doe excell all other goods, and therefore doe thinke it is a thing moſt naturall, to contend for that which is moſt excellent? Or is it, becauſe it is a common diſeaſe of all men, as it ſeemeth unto a certaine wiſe man, that every man doth thinke himſelfe more learned than he is, and therefore doth deſire to performe that which he beleeveth, without ſtudy and labour.

IV.

What is the cauſe that few men take paines in attaining of ſciences, ſeeing that all men by nature doe deſire to know?

Whether is it becauſe that the gods have put vertue to be gotten with ſweat and labour, as *Heſiodus* ſaith? or becauſe the pleaſures of the body do draw a mans mind from the ſearching out of the truth? Is it requiſite for him who deſireth to live in minde, that he thinke and meditate on the earth of the body, as the divine *Plato* doth thinke? Or is it becauſe the nature of man is forced to ſerve many wayes, as it pleaſeth *Ariſtotle*: whereof it falleth out, that when things neceſſary do faile, the naturall deſire is not brought into action? for nature of her ſelfe is ſufficient to contemplate.

V.

Why doe men say that Philosophy is naked?

Is it because truth is naked, and that there needeth no colour of words, when we handle a matter of truth? for it belongeth unto Sophisters to dispute of termes, when the sincere truth is sought. Or it is because they doe not play the Philosophers well, which seeke Philosophy for gaine and ambition, and not for herselfe? or is it because he should be void from all worldly affections, who desireth to endevour himselfe in the study of Philosophy? for as *Aristotle* doth say, The soule is made wise by rest and quietnesse. And it were easie for Philosophers to become rich, if they would, as it appeareth by the example of *Thales*.

VI.

Why doe men desire to be had in memory after their death? and therefore some made Pyramides, and Statues, and images, and divers other tokens and monuments, which they build and leave behinde them?

Is it because all things, as it seemeth unto *Aristotle*, doe desire to participate of some perpetuity & divine being, as much as they can? And therefore if they cannot remaine in nature and being, yet they endevour at the least to continue in opinion and conceit of men: or else hath custome brought it in so, to stirre up such as come after, to the end they should not degenerate from their parents.

VII.

What is the cause why mens desires grow without measure, about fortunes goods?

Is it because naturall desires, as *Seneca* saith, have an end, and such desires which proceed of a false opinion, have no where to end?

VIII.

Why doe Poets alway assigne and appoint some wise men to

be

be familiar with Princes? as Homer doth Nestor with Agamemnon: Euripides Tiresias with Creon: Hesiodus Prometheus with Iupiter: and Mero Achates with Æneas?

Is it because that by the law of nature, a *Plato* doth say, wisdome and power should direct our actions to one end, and effect the same thing, love it and seeke it?

IX.

Why doth Homer, when he maketh mention of Embassadors, talke alwayes of the embassie of a commander in bare words?

Is it because it is the duty of Embassadors to declare the bare will of the commander, and put his sentence in execution? and therefore it is certaine that he should adde nothing, nor take way any thing? or else is it because the commandement of him who doth rule, that is, of a wise man, is set in good order, and is presumed to be most perfect? And therefore there should be nothing changed, but his decrees and constitutions are to be judged absolute and perfect.

X.

Why doth Aristotle use exceeding brevity in most hard matters?

Whether is it, because it is the custome of wise men to load their words with sentences? or else to the end that he would be obscure, to feare and keepe off rude wits from the reading of his workes, as it seemeth to the expositors? or whether is it, because that in a hard matter, and in a matter of truth, many words are suspected? because that truth doth consist in a few words. Or is it, because as it seemeth unto the wise man, in many words there is errour often committed?

XI.

Why doe famous men in any science, when they doe erre in any matter, erre more dangerously than those which are lesse famous?

Is

Is it becauſe that ſuch truſting unto the skill of their owne wit, are drawne farre from their ſenſes, and therefore muſt needs be deceived? *Avicen* may ſerve for a proofe of this, who for all his fame in Philoſophy, ſaid, that a man might naturally bee brought forth of the earth. And that famous great *Averrois*, who thought that a maid might conceive with childe in a bath, without knowledge of man.

Out of Ariſtotle.

WHy is a man, who is endued with learning, the moſt iniuſt of all living creatures?

Whether is it becauſe with his wit and conceit, he is much given to pleaſures, and therefore he doth ſeeke out greatly, and weigh what felicity is, which no man can obtaine but with injury?

XII.

Why doe men rather deſire to ſeeme, than to be and not ſeeme?

Is it becauſe man onely is participate of honour; whereby it commeth to paſſe that every man deſireth to ſeeme good, and yet naturally flieth labour, and yet we get no vertues but by labour? Or is it becauſe the propertie of a Sophiſter is rather to ſeeme, than to be and not ſeeme? But there are very few which truly attaine unto vertue.

XIII.

Why doe ſome in their youth beget girles, and in their middle age, or when they begin to grow old, beget boyes?

Whether is it becauſe the ſeed waxeth cold in ſuch as uſe the act of carnall copulation too oft? And therefore in their middle age, or when they grow old, not uſing it ſo much, their ſeed is hotter, which is the beter of males.

Why

XIV.

Why have children and bores pleasure in the act of venery, considering they doe not cast forth any seed?

Is it as the Philosopher saith, because that there is a certaine tickling and itching in the letting forth of the spirit of breath, as it is in such as are of age by the casting out of seed?

XV.

Why have they the lesser pleasure which use this act of copulation oft?

Whether is it because that by often using carnall copulation, the spirit and seed doth decrease and wax cold? And therefore the seed is not so itching nor so tickling, which is the cause of delight, as Philosophers affirme.

XVI.

Why doth immoderate carnall copulation more hurt, than immoderate letting of bloud?

Whether is it because the seed is fuller of spirit, and a nutriment better disposed and prepared for the nature of the body than the bloud? for as it seemeth unto *Galen*, the seed is the substantiall cause of the parts of the body, and of it the body doth grow, increase, and is nourished. And as he who is hungred, is hurt more by the taking away of bread than of flower, so the body is more weakned by the taking away of seed, than by the evacuation of bloud.

XVII.

What is the reason that such as have a very long yard, cannot beget children?

Whether is it because the seed going a long distance the spirit doth breathe out? and therefore is cold and unfit for generation.

XVIII.

Why doe such as are corpulent cast forth little seed in the act

act of copulation, and are often barren?

Is it because in such the seed passeth into the nourishment of the body? and for the same cause corpulent women have but small store of flowers.

XIX.

Why are women apter to the act of venery in Summer time, and men in Winter?

Whether is it, as it seemeth unto the Philosopher, because at that time their stones hang downward, and are feebler than in the winter? seeing it is necessary for him who will use carnality, to draw them up. Or is it because hot nature do boile & chafe in summer, and decay, and cold natures become lively? for a man is hot and dry, a woman cold and moist. And therefore in that season the strength of men doth decay, and the strengh of women grow stronger and livelier, through the benefit of a contrary quality. And for the same cause, as *Galen* saith, some beasts of a cold nature doe almost die in dens and holes, through the excessive cold of the aire, and receive little nouriture at all, which revive againe when hear commeth.

XX.

Why is man the proudest of all living creatures?

Whether is it by reason of his great and strange knowledge? for as the Philosopher saith, are sensible things consist in sense, intelligible in the understanding; that remaineth then that escapeth his knowledge? Or it is because he seemeth to be the knot and fastening together of God and the world: for he is in the middle betwixt both. Or is it because he hath rule over all other creatures, and all things seeme to bee brought unto his arbitrement? Or shall I answer, that the pride of man doth proceed of the want of knowing himselfe? for truly, if he would remember that he is conceived like unto dung and urine, if he would mark how

heis brought naked into the world, if he would weigh how hee doth lead his life in misery and toyle, if hee would thinke deeply how he is bound to die, he would not be proud at all:

XXI.

Why doth man especially understand one thing, and doe another?

Is it becauſe there is the ſame ſcience of contrary things? or becauſe the office of the mind is to reach unto many things, and the appetite tendeth unto one thing only? And a man for the moſt part doth love by underſtanding and reaſon, and beaſts are led with appetite, anger, and pleaſure.

Out of Ariſtotle.

WHy is the man the wiſeſt of all living creatures? Whether is it becauſe he hath a very little head in reſpect of the proportion of his body, as it ſeemeth to the Philoſopher in his Problemes? Or is it becauſe he is of a moſt perfect nature, and therfore the habits of vertues are moſt excellent with him? Or whether is it becauſe the bloud of man is moſt ſubtill, and pure, and cleane? The bloud is the nouriture, and that the laſt nouriture, and therfore there is great difference whether it is cold or hot, thin or thicke, troubled or cleere. Or is it by reaſon, that through his owne conſtitution, he hath a moſt perfect ſenſe of feeling, as experience doth ſhew in men? For becauſe they have ſoft fleſh, they are endued with a ſharp and quicke wit: and they whoſe fleſh and skin is thicker and groſſer, are dull and ſlow. And therefore the temperature of a man ſeemeth moſt fit and apt for prudence and wiſdome. And that by reaſon that in a ſoft body and tender, the firſt and motherly ſpirit of the ſoule is eaſilier infuſed,

and

and doth more willingly and ſpeedily diſcourſe: and contrariwiſe, the hardneſſe & thickneſſe doth ſtop, and therefore is a hinderance that the pure & cleane bloud whereof the ſpirits are ingendred, be not carried from place to place: for unto every man is given a certaine portion of ſpirit to worke withall.

XXII.

Why is a womans wit unapt in good things, and moſt prompt in naughty things, as Euripides ſaith in Medea?

Whether is it becauſe of a privation, which ſeemeth to be coupled & joyned with her nature: for as it doth appeare unto a Philoſopher, a woman is a mans hurt: and the condition of a privation is, alwayes to goe about hurt, and intend miſchiefe.

XXIII.

Why doe men ſay, that a womans firſt counſell ſhould be choſen?

Is it becauſe as we ſee in things which want reaſon, their actions and motions are guided and directed to their proper ends by a ſuperiour power? For I thinke that to be moſt true which is ſaid, that there is a providence which doth caſt into an unhoneſt man the deſire of honeſty, and in a poore man the deſire of wealth, as farre as is ſufficient. So the underſtanding of a woman, although they underſtand not the reaſon of good and evill, is ſometime directed by an infallible truth to take ſome things in hand: but the counſels which they goe about through their owne ſearching, are to bee left off, as weake, and ſubject to many errours.

XXIV.

Why doe women deſire rather to goe trim and decke themſelves, than men?

Is it becauſe the nature of women is unperfect? and thereupon they endevour to ſupply the want of nature with

with the benefit of art? for by nature that which is evill favoured and unseemly, doth covet and desire that which is faire and honest. Or is it because that wanting the beauty of the minde, they are forced to study how to trim and decke their bodies?

XXV.

What is the cause that a tall man is seldome wise?

Is it because the largenesse of his body doth proceed of excesse of heat, and abundance of humidity? But wise men doe thinke, that the perfection, accomplishment and goodnesse of our operation is perfected by drinesse, which doth alwayes goe on and increase, untill it bring us unto our end. For the constitution of the body, from his first beginning, did spring from the last humidity, but the vehemency and excesse of heat doth overthrow the judgement & quietnesse of the minde.

XXVI.

Why is a multitude of Princes or Rulers naught, as Homer saith?

Is it because that if the government should be turned into tyranny, it is better to be under the yoke of one, than of many? Or because a multitude of rulers doe seldome looke to the good of the common wealth? whereof it proceedeth, that if one doe disagree, great hurt is like to hang over the communalty. It is easier for one man to be well given, than many: In the government of many there wanteth not strife, debate, and envie. And therefore seeing that experience doth teach, that a kingdome will not receive two, it is most true said of *Aristotle*, that a multitude of rulers is naught, and therefore let there be but one Prince.

XXVII.

Why have other beasts their hearts in the midst of their breast, and man declining somewhat toward the left side?

Is it because it should moderate the cold of that side? for

for as *Aristotle* doth say, man onely hath the left side cold. Or is it as the Physitians do say, because it should give place unto the liver, which is placed in the right side?

XXVIII.

Why doth a woman love that man exceeding well who had her maiden head?

Is it because that as the matter doth covet a forme or perfection, so doth a woman the male? or is it by reason of shamefastnesse? For as that divine *Plato* saith, shamefastnesse doth follow love. It is reason that she love and esteeme of him who loosed the bond of her credit and shame. Or is it because the beginning of great pleasure doth bring a great alteration in the whole, because the powers of the minde are greatly delighted, and sticke and rest immoveably in the same? And therefore *Hesiodus* giveth counsell to marry a maid.

XXIX.

Why are the nights in the full Moone somewhat warme, seeing that according to the Mathematicians, the Moone is cold by nature?

Whether is it because the opinion of the Peripatetikes is to be preferred, which say that every light doth heat, in that respect that it is reflected?

XXX.

Why are the nights in the Autumne colder than in the Spring?

Is it because the aire is then very thinne, and bodies which are rarified, are very apt to receive heat or cold? as it is easily seene in water, for water heated doth sooner freeze than cold water, because it is rarified with the heat.

XXXI.

Why are our bodies sooner hurt with cold in the Autumne than in the Spring?

Is it becauſe the bodies which are accuſtomed unto cold, doe in the ſping time come to heat? and therefore the moving or mutation is naturall & not ſudden? but in autumne they haſten from heat unto cold, not being accuſtomed, and without any meane. And nature doth not endure ſudden changes, as *Galen* ſaith.

XXXII.

Why are men full of haire, prone and apt to the luſts of the fleſh?

Whether is it, becauſe that in them there is preſumed to be great ſtore of excrements, and of ſeed, as it ſeemeth unto the Philoſopher?

XXXIII.

What is the reaſon that men which have a ſmall head, are naturally angry and teſty?

Is it not becauſe that when the head is little, and the braine by a conſequence, the heat of the heart cannot be moderated with the heat of the braine as it ought to be? And anger doth proceed of the boyling of the bloud about the heart, through the deſire of ſomething which doth grieve and make ſorry.

XXXIV.

Why doth a man hold faſt together and cloſe his fundament after he hath made water?

Whether is it becauſe the aire doth run preſently to fill that which is void, and therefore the parts of the body are altered immediately with the coldeſſe of the aire, and doe quake and tremble?

XXXV.

Why have ſome men died through griefe and ſadneſſe, and ſome through joy, and none for anger?

Is it becauſe joy doth coole the very inward guts, griefe and ſorrow doth ſuffocate and kill the inward parts, & coole the outward: anger doth heat both? which heat doth remaine, the life and nature remaineth,

becauſe the ſoule is ſaid to be life in naturall heat.

XXXVI.

Why doth the voice change in men and women when they beginne to haveſeed?

Is it becauſe the heart is the beginning of the veines and of the bloud, as *Ariſtotle* ſaith againſt the Phyſitians? and thereupon it riſeth, that becauſe the change of the excrements of ſeed, is made in the higheſt part of the body, the voice as being above, doth make it manifeſt. And thereupon it is, that the voices of both men and women doe change when they begin to have ſeed.

XXXVII.

What is the reaſon that when a pot full of boyling liquour is ſeething over, yet the bottome is cold?

Is it becauſe the hot vapours aſcend upward? and therefore when the uppermoſt water is hot, the bottome in meane ſpace is cold, by reaſon of the coldneſſe of the water adjoyning next unto it.

XXXVIII.

Why doe we finde the graine which we finde in the Ants holes, and gathered in the Summer time, gnawne at one end?

Is it becauſe they are directed of nature, to gnaw and conſume that end where the vertue of ſeeding is, for feare it ſprout againe? that, leſt by their ſprouting and growing, they ſhould be deprived of their nouriture belonging neceſſarily unto themſelves.

XXXIX.

Why doe the mothers love their children more fervently then the fathers?

Is it becauſe they take great paines with them or becauſe of the greater certainty which they have of themſelves? as *Ariſtotle* ſaith.

XL.

Why is not the father as well beleeved of the ſonne, as the ſonne is of the father?

Is it as wise men say, because love doth not goe backward, but alwayes forward? bec. use that love doth by nature serve such a live, to continue the kinde, whereof it cometh to passe, that our naturall desire neglecting things past, doth looke to things to come. Or is it as the Philosopher doth say, because the father hath somewhat of his in the sonne, the sonne nothing of his in the father?

XLI.

Why doe the children for the most part resemble rather the mother than the father, seeing that (as Aristotle *doth say) the matter doth not conturre, actively to the begetting of the childe?*

Whether is it because all similitudes and likenesse in mankinde and nature, are virtually contained in the seed of the father? Whereby it is that for the most part the sonne is like neither, but the Grand father or great Grand father, and sometime like none of the family. Or is it because this doth proceed of a strong imagination? For such are wont wonderfully to love their wives. For as *Avicen* doth affirme, the body is somewhat changed by affections, which are called *Affectus animales*: for they doe print deepe impressions in naturall things, as it doth happen that the childe doth represent him, whose portraiture and image was fore conceived in the act of carnall copulation of the women and of the men. But some of the vulgar sort, who know not the causes of things, are not contented with this Doctrine: But the wise agree and consent unto it. And therefore it commeth also to passe, that the bloud runneth and goeth to the externall parts in him, who casteth conceites in his minde of red things. And so some mens teeth are on edge, when they see another eat sowre things: and when wee behold another diseased and grieved in

any part, the same part in us doth languish and grieve. And often also the constitution of body is changed through excessive feare.

XLII.

Why are Asses more nimble, as the Proverbe is, when they are young, than any other time?

Whether is it, because that their nature and constitution being melancholy from the beginning, it is requisite there should be a temperature, with the recompence of contrary qualities? For melancholy, by nature is cold and dry: but when they are young, they are hot and moist. This we also see in melancholy children, the which in their childhood are of great wit, and before it be looked for, are of great wisdome, so farre forth, that you may hope and promise any thing of them in time to come: whose wit nevertheless in progresse of time doe decay and fade. Bee therefore (saith the Greeke) naught, to the end that thou maist live, for the nature of such is most short.

XLIII.

Why be there no Asses in Pontus and Scythia?

Is it because their nature is most impatient of cold, as the Philosopher doth say?

XLIV.

Why are Clergie men and women most covetous?

Is it because the habit of vertue is bred of many actions? and therefore seeing that Priests doe want wife and children, they are forced no wayes to spend their goods, and yet are accustomed to take and receive, and so become covetous. For as the Philosopher doth say, Such as every mans actions are, such doth he become. The nature of women, as we have often said, is unperfect, therefore they thinke it unpossible fully to satisfie themselves. And therefore they gather together and keepe, that by the meanes they may helpe

their

their need, and by industry and art, they covet to get that which nature doth not give them. And for the same reason I suppose old men give themselves to covetousnesse, for wanting and being destitute of helps by age & nature, they gape after the goods of fortune, that with them they may resist and oppose themselves against all wants.

XLV.

Why doe wounds grieve lesse in warre then out of warre?

Is it because the powers of the soule bend another way? for as the Philosopher doth say, if our minde be strongly fixed upon other matters we doe not see those things which are before our eyes. Or whether is it by reason of anger, the which as wise men doe say, doth heat the internall and externall parts? And as *Aristotle* doth affirme, with heat the soule doth worke all things. And therefore it happeneth, that the angry man doth grow cold, but slowly after his wound, and therefore also he doth lesse grieve, and late.

XLVI.

Why doe we wonder at the Eclipse of the Sun and Moone, and not at all at the generation of plants, and beasts by seed?

Whether is it because our admiration ceaseth in things which are usuall, and our minde neglecteth to search out the truth in such things? But that which happeneth seldome, doth stirre us up to wonder, and inducеth the understanding to search out the causes of it.

XLVII.

Why doth the head ach and dulnesse of memory, and an evill disposition of the imagination follow the long detaining of the seed?

Whether is it because it doth hinder and make heavie the braine by excesse of seed? Or else because the seed long kept, getteth some venomous quality, and therfore the fume and vapour of it doth hurt the head?

XLVIII.

Why doe Priests and Monkes feare and abhorre death, more than any men?

Is it because they are by nature cold and melancholy? or because they perceive themselves to perish utterly? for when they are out of this world, they neither continue in their owne nature nor in prosperity.

XLIX.

Why, if trees fall their leaves, and beasts their haire and feathers, they receive them againe? and if a man become bald, his haire commeth no more?

Whether is it because the times of the yeare do bring that change of bodies so, that in the first change there followeth an interchangeable course one after another? and beasts receive againe their feathers and haire, and trees their leaves? but baldnesse commeth unto man through age, but nature giveth no comming againe to age.

L.

Why doth a Summer end all diseases?

If force and nature be strong, it shall find an aire most fit for resolution and digestion, and expulsion of superfluities: It weake and overthrowne, the heat doth overthrow it more: it doth loose weake bodies, and therefore there commeth nothing unto the sicke body but death.

LI.

Why, if a man doth put his hands into the water in the Summer, is the colder when the water is moved, than when it standeth still.

Whether is it because the parts of the water which touch his hands, be hot by the heat of his hands? for every agent which doth communicate with the patient in the things whereon it worketh, in doing, doth suffer againe, and the water being moved, it is necessary that

the

the parts of it which are rarified, be scattered abroad, and others more cold succeed them.

LII.

Why doe some which have an evill complection and constitution of body, live longer than some other which are of a sanguine and better nature?

Whether is it through his bad government and order? or because there was some hidden cause in those dispositions: for as *Averrois* saith, the number of the elements is infinite in the workes of nature, the which none beside the author of nature doth understand.

LIII.

What is the cause as the Physitians doe say, that the suffocation of the matrix, which hapneth unto women through strife and contention, is more dangerous than the detaining of the flowers?

Whether is it because that how much the more an excrement is perfect, so long as it doth continue in his naturall disposition, by so much the more it is worser, when it is removed from that, and drawn to a contrary quality? As it is seene in vinegar, the which is sharpest which is made of best wine. And so it happened, that the more men love the one the other, the more they hate when they fall at variance and discord.

LIV.

Why doth the land which standeth still, seeme to move unto such as saile on the Sea?

Is it because that the instrument of the sense of seeing is accidentally moved, when the ship is moved? whereby the likenesse and similitude of things perceived, are received with the moving.

LV.

Why doe we love our sight above other senses?

Whether is it, as *Aristotle* doth say, because it doth shew us the differences of things, or because his know-

ledge is more drawne from materiall ſubſtance? or is it becauſe the divine force of love is placed in that ſenſe? as *Plato* ſaith.

LVI.

Why doe we not judge a ſtaffe to be broken in the water, ſeeing it doth ſo appeare in the ſenſe of ſight?

Whether is it becauſe we perceive by the ſenſe of feeling and touching, that the ſight doth erre? or is it becauſe we doe not judge with the ſame power as we doe imagine with? And an argument of this is, becauſe the Sun doth ſeeme to be but a foot round. And by a tricke and moving of the fingers, one finger doth ſeeme two, and yet we doe not yeeld that they be two.

LVII.

Why doe wee put our hands over our eyes when wee will ſee any thing a farre off?

Is it becauſe the ſight ſhould not be diſperſed, and ſo *Ariſtotle* doth ſay, that thoſe which have their eyes ſtanding out cannot ſee farre: and contrary, ſuch as have them hollow in their head can ſee farre, becauſe the moving of the ſight is not ſcattered.

LVIII.

Why can ſome ſee the object before their eyes a farre off, better than if it be neere their eye?

Is it becauſe things which may be ſeene, cannot bee ſeene but by the meane of the bright aire? and weake eyes doe want more plenty of light than ſtrong eyes. But the object being put farre off from the ſenſe of the ſight, in the diſtance from the thing ſeene, doth require a greater light, than good eyes need: and the further the object is, the more light there is in the diſtance betwixt the object and the ſight. Or elſe becauſe the motion which proceedeth from an object farre diſtant unto a weake ſenſe, is weake, which the ſenſe can well endure? But the motion which is hard by, is ſtrong, which a weake

weake eye cannot ſuffer : which is eaſily ſeene in old men which by reaſon of their weakneſſe doe ſee a farre off, and can read ſmall letters in the light of the Sun, the which notwithſtanding cannot hard by them, reade nor ſee at the light of a candle, or the Moone.

LIX.

Why can ſome ſee things hard by them, and cannot ſee things further off

Is it not through the weakneſſe of their ſight? for in ſuch the power of ſeeing is very weake and not united together, and therefore they have need of a ſtrong moving, as it is alſo in ſuch as have their eyes ſtanding out, which cannot ſee farre.

LX.

Why doe ſuch as would ſhoot aright, winke with one eye?

Is is becauſe the power of the ſight is then more and better united, and therefore is better able to performe his action?

LXI.

Why be ſuch as have beene long in the darke, if on a ſudden they come into a great light, halfe blinde?

Whether is it becauſe nature cannot endure thoſe ſudden mutations? or elſe becauſe the ſpirit of the ſight is ſmall and weake, and therefore are glad of the like, and is diſſolved when they come into the light? Or elſe is it becauſe of the deſire of the light, which they wanted along time, they doe behold the light too earneſtly, and ſo their ſight is weakned, as it happeneth in ſuch as have a long time endured famine, and therefore eating greedily, doe take more than they can digeſt, and ſo by that meanes periſh.

LXII.

Why doe ſuch as ſee weakly, for the moſt part write ſmall letters? it is a marvell that ſuch as are purblinde, or have a weake ſight, ſhould doe that which doth belong unto ſuch as

have

haue a good ſight?

Is it becauſe that things hard by doe ſeeme great, and ſuch as are wont to write with their eye hard by their paper? Or is it becauſe they doe write almoſt winking? For if they ſhould write with the eyes wide open, their ſight being diſperſed and ſcattered abroad, it would wax dim, and therfore winking they ſee more quicker: and therefore ſeeing that through their winking their paſſage of ſeeing is narrow, they muſt of neceſſity make a ſmall letter.

LXIII.

What is the reaſon, that if a man will ſee farre in the night, he ſhall doe it better, if he bow his head neare unto the ground, than if he ſtand upright?

Is it becauſe the obſcure vapours which made the aire darke, are thicker above in the aire, than they are neere unto the earth, and therupon doe not hinder the ſight farre off in the aire, than neare unto the ground? Or is it becauſe the light of the ſtars being diſperſed through the aire, cauſeth a reflection neere unto the earth, although weakly, and ſo by that meanes doth ſomewhat the more make light, upon the ouermoſt part of the earth?

LXIV.

What is the cauſe, that if a man haue committed any euill fact, he cannot diſſemble it in countenance, and his eyes? and therefore the Poet doth ſay, O how hard it is not to bewray fault with thy countenance!

Is it becauſe the eye is the meſſenger of the heart, as a glaſſe of the mind wherein all things doe ſhine? Or is it becauſe it is the weakeſt part of the body, and the fulleſt of paſſages? and therefore all alteration which beginneth in the heart, (which as the Peripateticks doe ſay, is the beginning of all feeling, and cogitation) goeth directly unto the eyes.

LXV.

LXV.

Why cannot such as gape, or put forth, or receive aire, heare well?

Whether is it because the end of the instrument of hearing, is ended at some spirituall part? whereby it commeth to passe, that it is shaken also and moved, together with that spirituall or aëreous instrument, as oft as it doth move the aire; for it is moved when it doth move. Or is it because much breath or aire doth outwardly enter in at the eares when we gape, and therefore moving and sense cannot be perceived? for it doth thrust at the eare. The noise is the aire, or some affection of the aire, and therefore when the aire within the eare is weakned, and the aire outwardly doth enter in, of necessity the one doth hinder the other: and that which is within, doth beat out and expell that which would come in.

LXVI.

Why can nothing be the cause of his owne generation and corruption?

Is it because the mover must be before the thing moved, and the ingenderer before the thing ingendred, and that it is impossible to be before himselfe?

LXVII.

Why are womens bodies looser and softer than mens bodies, and lesser, and why doe they want haire?

Is it by reason of their monethly termes? for with them their superfluities goe away, whereof haire should grow, and whereof the flesh should be filled, and therefore they are lesser, and therefore also their veines are more hidden than mens veines.

LXVIII.

What is the reason that when we thinke upon any horrible thing, we are stricken into a feare?

Is it because the conceit, thinking and understanding

of

of things, have force and vertue? for, as *Plato* doth say, the reasons of things have some affinity with the things themselves. For the image and representation of cold and heat, is such as the nature of the things are, as the Philosopher hath said. Or is it because that when we comprehend any dreadfull matter, the bloud runneth to the internall parts, and therefore the externall parts are cold and shaken with feare?

LXIX.

Why cannot a company or multitude of women be led under a Captaine without tumults?

Is it because they are unconstant by nature? And for the same reason, the Philosopher would appoint no shepherds over goats, because they are instable and unconstant by nature. Or is it because a woman is more prating, worser tongued, and more back biting? also complaining, despairing, and lesse wise, and more lying than a man?

LXX.

Why doth a Raddish root helpe digestion, and yet himselfe remaineth undigested?

Whether is it because his substance doth consist of divers parts? for there are some thin parts in him which are fit to digest meat: the which being dissolved, there doth remaine some thicke and close substance in him, which the heat cannot digest.

LXXI.

Why doe such as cleave wood, cleave it easilier in length, than overthwart?

Whether is it because that in wood there is a graine, if it be cut at length: as it is to follow the haire in cloth, which doth goe on in length: whereby in the very cutting, one part draweth another fast by it.

LXXII.

What is the reason if you strike a speare on the end, the sound

ſound commeth ſooner to one which ſtandeth at the other end, than unto one which ſtandeth neerer to him which ſtriketh?

Whether is it becauſe that as it hath been ſaid, there is a certaine long graine in wood directly forward, filled with aire, but croſſe or on one ſide there is none. And therefore a beame or ſpeare ſtrucken on one end, the aire which is hidden, receiveth a ſound in the foreſaid graine, which ſerveth for the paſſage of the aire. And therefore ſeeing the ſound cannot goe eaſily out, it is carried unto the eare of him who is oppoſite unto him, and thoſe paſſages doe not goe from ſide to ſide, and therefore the ſound cannot be ſo diſtinctly heard.

LXXIII.

Why be there not famous men in every faculty in our age?

Is it becauſe the nature of man decayeth in our age, and as *Solinus* ſaith, ſucceſſion being corrupted, the progeny of our age is worſe by birth? or is it becauſe ſuch are not eſteemed of Princes? for take away the reward due unto vertue, and no man will embrace it. Or is it ſo ordained by nature, that men doe alwayes complaine of the preſent time?

LXXIV.

Why are flatterers in great credit with Princes?

Is it, as *Plutarch* ſaith by the authority of *Plato*, becauſe they love themſelves? Too much immoderate love of themſelves, cauſeth them to admit flatterers, and to give them credit. Or whether is it, as I thinke, becauſe they want the light of reaſon? For among birds ſome through the corruption of their nature, delight in ſtinking meats, and whom the day doth blind, and the night doth lighten.

LXXV.

Why have Philoſophers for the moſt part in theſe dayes evill conditions?

Is it becauſe they are not eſteemed of Princes? or is it becauſe that for Philoſophy it ſelfe they are accuſed of crimes, and thinke therefore they receive ſuch rewards, and therfore they are compelled to forſake vertue, and flee to vice? Or elſe deceived through error, they think they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags. And therefore they are by us rather called Sophiſters than Philoſophers: For certainly a Philoſopher ſhould be of a ſtout courage in all reſpects. & in all fortune: for they reaſon badly that therefore they ſhould give themſelves unto Philoſophy, becauſe they would be honoured of Princes. And their deſire is not ruled by nature, but by errour, and are thruſt forward with the ſtreame of falſe credulity.

LXXVI.

Why doe ſuch as are angry wax pale in the beginning, and afterwards red?

Is it through the deſire of revenge for that which grieveth, that the heat and bloud are called unto the heart, and therefore of neceſſity the externall parts are pale? When they are determined to put that in execution which they deſire, the heat and bloud doe run unto the outward parts, and then they are greatly to be feared, and to be taken heed of.

LXXVII.

Why doe Serpents want a yard and ſtones?

Is it becauſe they want thighes, and therefore doe want a yard? and they want ſtones, becauſe of the length of their body.

LXXVIII.

Why can Serpents turne their heads backward, and the reſt of their body ſtand ſtill?

Whether is it that becauſe like unto thoſe beaſts which are called *Inſecta*, they are made of a winding compoſition,

compoſition, and have their joynts flexible, and made of griſtles? And this is the reaſon in ſerpents, and alſo, becauſe they may avoid thoſe things which hurt them: for having no feet, and being long of body, they cannot eaſily turne them, whilſt they bow againſt thoſe things which are behinde them. It were to no purpoſe to lift up their head, if they could not exerciſe anger.

LXXIX.

Why is the Chamelion changed into divers colours?

Whether is it, as it ſeemeth unto the Philoſopher, becauſe that he is the ſlendreſt of all footed beaſts ingendred of egges, and is ſtarke cold for want of bloud? The cauſe is to be referred unto the quality of the minde: through overmuch coldneſſe he is of ſo many colours, for it is the property of feare to binde faſt, through want of bloud and heat.

LXXX.

Why are the thighs and calfe of the legs of men fleſhy, ſeeing the thighs of other beaſts are not ſo?

Is it becauſe man onely goeth upright, and therfore have them ſo to ſuſtaine the upper part? and therefore nature hath given the lower parts corpulency, and hath taken it away from the upper: and therefore ſhe hath made the buttocks, the thighs, and calfe of the legges fleſhy.

LXXXI.

Why doe very fat beaſts wax old quickly, and ſoone die?

Is it becauſe they have but a little bloud, ſeeing that much of it is drunken up with the fat? And thoſe which have but ſmall ſtore of bloud are apteſt to die: for death is a want of bloud.

LXXXII.

Why doth man onely goe upright?

Is it becauſe he is moſt hot of nature? or is it becauſe his ſubſtance is divine? The part of divine things is to

underſtand

understand, and be wise: which could not easily be, if a man had a great massie body: for heavinesse doth make the understanding and the sense slow.

LXXXIII.

Why is the flesh neerest the bone sweetest?

Whether is it because it receiveth temperature through the equality of the contrary? for the nature of flesh is hot and moist, and the nature of the bone is cold and dry. And therefore betwixt contrary extremes there must needs be a meane.

LXXXIV.

Why is it forbidden to talke while we eat?

Whether is it because that before the wizard, by the which we eat and drinke, the artery is put by the which aire and breath goeth into the lungs, and this artery is molested with meat or drinke entring unto it? Yea nature hath provided for this a little flap, which doth cover the artery, the which is opened when we speak. And therefore meat can easily get into it, whereof followeth choking and coughs. Or whether is it because speaking doth hinder the chewing of the meat, and therefore the meat is not well digested?

LXXXV.

Why doth wine mingled with water, after a sort make a man soonest drunke?

Whether is it because the water doth cause the wine to run hither and thither, and penetrate the more? And that is the reason that Must, as *Avicen* doth say, doth soonest make a man drunke than wine: because that the water mixed with it, doth make it penetrate.

LXXVI.

Why are Noble-men, and such as are placed in high dignities, troubled with the Gowt?

Is it because they cram divers sorts of meats, even to the fill? And the Physitians doe affirme, that there is

in nothing worse than at one time to take divers sorts of meats, and then be a long time in eating & drinking of them: for the first is halfe digested before the other come, & therfore such as remaine not long undigested, breed raw and naughty humours, which run unto the joynts. Or whether is it by reason of over-much pure wine, and too much idlenesse, and exercises done out of due season? Or is it through the over-much use of lechery, which wasteth and killeth digestion? These things are greatly to be feared as *Plotinus* saith, lest we become stocks or bruit beasts: for like unto bruit beasts they are given to gluttony and the belly.

LXXXVII.

Why are they taken with sudden death, that are loaden with over-much fat, and specially when they are young?

Whether it is because their veines be strait, and therefore are stopped with the fat, that the spirits cannot have free course, whereupon the heat which is bred within them doth kill them, because they cannot receive the cooling of the aire. And therfore as the Physicians doe say, they should greatly feare lest their veines breake, or their naturall heat be suffocated.

LXXXVIII.

Why can such be hardly let blood which are very fat, and that with danger?

Whether it is because they have very slender veines, and they hidden, or else because all fat is without bloud, as it seemeth unto the Philosopher?

LXXXIX.

Why (as Aristotle doth affirme) are the sensible powers in the heart, and yet if the hinder part of the braine be hurt, the memory payeth for it; if the fore part, the imagination; if the middle, the cogitive power?

Whether is it, because the braine is appointed by nature to coole the heat of the heart: whereof it is, that

in divers of his parts he serveth the powers and instruments in the heart: for every action of the soule doth not proceed from one measure of heat.

XC.

Why doth it happen out for the most part, that children which are not lawfully borne, are wittier, and subtiller, and liker unto the parents than others?

Whether it is, because the powers of the mind of the parents are very vehemently bent in the act of carnall copulation: such doe love exceedingly, and therefore seeing that their affections be not distracted, the childe by nature shall not vary from them. And that is most true, when they go together with tranquillity of mind: for if it be with feare or griefe, the children be unlike.

XCI.

What is the reason, seeing that death is by nature, yet it is more terrible unto man, than unto all other living creatures?

Whether it is because the nature of man, as the Philosopher saith, hath purchased the meane, not onely of living, but also of well living: for mankind only is partaker of supernaturall things, other living creatures have regard unto that onely which they see, wherein, as *Pliny* doth say, the goodnesse of nature doth suffice, which is to be preferred before all other things: and therefore they thinke not of glory, wealth, ambition, nor of death. Wherefore seeing that a man is deprived of a more noble life when he dieth, death is unto him above all other most grievous. Or is it because other living creatures regard onely things present, and man onely foreseeth things to come.

XCII.

Why if death come by nature, it is judged the last of all terrible things?

Whether is it, as it seemeth unto the Philosopher, because

becauſe it is the laſt, and that nothing elſe doth ſeeme good or bad unto mortall men? Or is it becauſe we inveigh againſt nature, who is the beginning of neceſſity, and not the nature of the forme or of the end, from which that which is good is derived, which all things doe deſire? or peradventure doth death ſeeme the moſt terrible of all things, becauſe they meant ſo to live, that they thought to be immortall? or doth it ſtrike a feare onely into them which live a naughty life? And unto ſuch as live a vertuous life, death is not grievous, as the Poet ſaith, Death is the end of a priſon obſcure. Or be they grieved becauſe they are ſeazed on with a violent & untimely death? for ſuch as die when they come unto old age, do for the moſt part die without feare and griefe. For truly nature is as a candle ready to be put out. And as *Plato* doth ſay, of all ſorts of death, that which by nature doth come, is moſt light, which happeneth rather with pleaſure than dolour.

XCIII.

Why ſeeing that a man is the end of nature, is hee of ſo ſhort life, in reſpect of other living things, as Poets doe complaine by the example of the Crow?

Whether it is becauſe that thoſe our makers conſulting of our kinde, the perfection of fraile things, is not meaſured at all by continuance of time? as the Philoſopher ſaith: It is far better to be very joyfull a ſhort ſpace, than a long time meanly or lightly glad. Or whether is it becauſe that nature of things poſſible, doth alwayes make that which is beſt? And it could not be that the conſtitution of mans body could bee convenient and fit for long continuance, and the operations of the ſoule. For by the authority of the wiſe, there is required another temperature firſt for life, and another for the workers of life. Whether ſhould

they make us of a long life and the worſe, or of a ſhorter and the better? It ſeemeth good vnto them, ſaith *Plato*, to preferre a ſhort life and a good, before a long life and a bad.

XCIV.

Why did nature bring forth men naked, and without defence?

It is becauſe nature doth make nothing without reaſon or in vaine? ſeeing that a man is moſt wiſe, he can uſe many inſtruments to helpe himſelfe withall. The hand is not one inſtrument, but many. And therefore they thinke am ſſe, as the Philoſopher affirmeth, which ſaith, that a man is the nobleſt of all creatures, and yet in worſer caſe than all, becauſe he is naked & weaponleſſ: And other beaſts keepe their common helpe and cannot change it by any meanes, but man can change his weapons at his pleaſure: for the hand is a hoofe, and horne, and ſpeare, and ſword, and every other kinde of weapon. Seeing then that a man is endued with underſtanding, and hath a hand given him by nature, he cannot complaine of his nakednes & condition. Whether was the excellency of the ſubſtance of which mankind was made, fit and convenient for hornes, and ſuch like?

XCV.

Why is wine, put into a veſſell of water mingled with ſalt-peter, very cold?

Becauſe ſalt-peter is preſently *actu*, cold, though it have power to be hot, and the water mingled with it, is colder than the wine. Now a thing which is more cold, doth make a thing leſſe cold, more cold than it was: and therefore the wine put into ſuch a veſſell, is cooled the better. I have ſometime anſwered, that it proceedeth of the Antiperiſtaſis, that is by a repulſion whereby heat or cold is made ſtrong, and every contrary by his contrary: but ſalt-peter is not hot *actu*, but in *potentia*.

And

And therefore having power only to be hot, and is not hot indeed, it cannot worke by that contrariety: for it is *actu*, cold, as the feeling can judge.

XCVI.

Why hath Philosophy seemed a wonderfull and a divine thing unto some?

Whether is it, because that a medicine is the perfection of the body, so Philosophy is the perfection of the soule, as *Themistius* saith? Or is it because the study of Philosophy doth increase & further us in our duty towards God, and make our zeale more fervent? for those things being perfectly knowne which God hath done, he turneth all mens hearts and minds to praise and admire him. This admiration, Charity, Faith and Hope doe follow. Or whether is it, because it doth breed great pleasures and delights, through the certainty and sincerenesse of it? or because it doth make us like unto God.

XCVII.

Why doe Tyrants hate learned men?

Is it by reason of the unlikenesse of manners? For so it hath alwayes beene, that wisdome hath been injured by evill manners. Or doe they feare lest they should breed sedition and tumults in their Cities with their doctrine and authority? or because they doe tax and reprehend their conditions? for as *Plato* doth say, Poets have great force and skill, either to praise or dispraise, and every man that hath a care of his fame, should take heed how he offend a Poet.

ALEXANDER APHRODISEVS HIS PROBLEMES.

I.

WHy did Homer *call man Policrotaphus, of the hoarineſſe of the temples?*

Becauſe that for the moſt part there gray haires begin, becauſe the fore part of the head hath more moiſtneſſe and flegme in it, than the hinder.

II.

Why is onely the fore part of the head bald?

Becauſe it is looſe and ſoft. And therefore ſeeing the haire doth want nouriſhment, by reaſon of naturall drineſſe, it doth eaſily fall into thoſe parts: it doth not ſticke as it doth behinde, where the head is dryer and thicker.

III.

Baldneſſe proceedeth of drineſſe, and therefore ſuch as have curled haire be ſooneſt bald, by reaſon of the drineſſe of their head: and are gray headed very late by reaſon of the drineſſe which conſumeth the ſuperfluities of flegme. They are watchful above others, becauſe ſleepe commeth of humidity. Children doe ſhew this becauſe they are both moiſt and ſleepy, and full of excrements. Such as have ſofter haire, as ſuch be which have a moiſt head, are of a contrary diſpoſition: ſo ſhe

they are very seldome or never bald. And sometime baldnesse happeneth by some defect of the kinde or stocke, as the Gout, and some other diseases. Such are sooner bald, and are sleepy, and have much superfluity, The hoare haire be whitest, because they follow the colour of flegme, from whence they proceed. They be sometimes almost yellowish, when the flegme is mingled with burnt choller.

IV.

Why are old men full of excrements, and watchfull?

They are full of excrements, because they are cold and weake by nature, and therefore digest badly, and so gather many excrements by the pores & open passages of the body. And seeing they be dry, they are also waking and watchfull, and also because their bodies bee hard and stiffe. And children notwithstanding the interlacing of their pores, and sounnesse of their bodies, are moist.

V.

Why have children which are moist by nature, and full of excrements, no hoare haires?

Because they are moist and hot, and flegme is moist and cold, and have the fore-part of the head as it were fleshy and thin, whereby superfluities are avoided, and that with age doth grow hard, and bony, and thicke: and therefore nature doth afterward give it seames, by which superfluous vapours should breathe out and evaporate.

VI.

Why doe women and gelded men quickly grow hoare and gray?

Women, because they are cold by nature, and have small exercise, doe gather many superfluities, and especially then when their flowers cease. And gelded men, because they yeeld no seed, but doe yeeld superfluitie

which should breed seed, the which with the bloud doth spread it selfe over all the body, and that hath the nature of flegme.

VII.

But why doe they want haire?

Women, because they be cold, and have thicke passages in their bodies: for cold doth thicken, and therefore there is no way which way haire should passe. Gelded men, because they are moist, and above measure full of excrements, and therefore in such moist places as no herbs can grow, so neither in dry and stony, which baldnesse doth follow.

VIII.

Why are gelded men for the most part crooked legged?

By reason of that superfluous humidity, they have soft and wet bodies, and therefore weake, and therefore seeing the thighes cannot beare the burden of all the body, they are wreathed and crooked, as a bulrush doth bend, if a weight be put on it: for that which is hard and dry is strong, and can resist, and that which is soft and moist, is weake and cannot resist: This declared by wood, and osiers, and also men. And with baths and drinke, men are much weakned, and with a moderate diet are dried, and become stronger unto any action: Whereof it ariseth, that gelded men are after a sort women, and weake, and given to wine and drunkennesse, and full of flegme. For being cold, they covet to induce the contrary quality, and wine by nature is hot. The Æthiopians being of a drier nature, have curled haire, and are leane, and strong to worke.

IX.

But why have they a sharpe shrill voice?

Againe, abundance of humiditie filling up the artery, doth make it strait, and therefore the breath going by a narrow passage, doth cause a sharpnesse in the

voice,

voice. It is plaine that they abound in humidity, because they be ligh, and their paps grow great like unto women, and have swelling eye-lids, and have soft white haire.

X.

Why doe some gelded men after a sort covet women, and sometime love the act of venery?

Because some are but unperfect gelded men, and some have a hot liver, and have large vessels and conduits of seed. And therefore they imagine the use of carnall copulation: they cannot performe that which they desire, and their privities want livelinesse. For that spirit which doth puffe them up, doth alwayes faile, and is weak: that spirit rising of the seed, through the passages of the seed, is carried from those parts which are about the loynes: But in children those conduits of seed are stopped up.

XI.

Why, seeing there be three simple uniforme humours, yet they doe not breed three simple diseases, but more?

There are double in every one, continuall, or whole and broken. For the difference of diseases doe not proceed only of the humours, but also of the places. A hot, thin, and sharpe humour, doth breed a sharpe, and a short and a hot fever: a cold and a thicke humour, a long and a dull one. So of wood, that which is hot and dry, as bayes, olive trees, causeth a great flame, and is quickly burned: greene wet wood makes a small smoky fire, and is long a burning.

Againe, if the place be large and spatious, it doth sooner, and that greatly inflame the humour, because that when it is heaped up together, then it once being full rotten, it is put on fire. But if the place be narrow and small, seeing it cannot containe all the humour, but by peece-meale, and therefore cannot ripen altogether,

it

it will ſtir up a ſmall fever, but ſuch a one as ſhall burne long. Put then the nature of the humor unto the place and ſo ſhalt thou find all the differences of agues: which riſe of the corruptions of the humors. If yellow choller doe putrifie in great receptacles, as the veines and arteries, ſeeing it is hot, it doth kindle a moſt ſharpe, hot, and ſharp ague, which is called a burning or heat. But if cold flegme doth putrifie the ſmall veines & arteries which are about the fleſh, it doth cauſe a long and a languiſhing ague, which they call a quotidian. But if yellow choler doe corrupt in ſmall receptacles, it doth cauſe a ſmall & a ſhort ague, but yet ſometime longer than a heat which we call a Tertian or ſharpe ague. But if flegme doth putrifie in great places, it will cauſe a ſhorter ague than a quotidian. And likewiſe blacke choller, if it putrifie in great veines, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourths: if in ſmall, it breedeth a longer Quartaine: for there doe concurre a cold and a thicke humour not fit to alteration, and a narrow place which will not ſuffer all the melancholy and anger to be conſumed at once

XII.

Why doe ſome when they are aſhamed, ſweat under the arme pits?

Becauſe the pores are thin in that place, nature, when any thing is worthy of reverence and honour, doth flee with the bloud into the veines and arteries, and they being full, doe diſtill. As it doth happen to ſuch as are merry, becauſe their body is made thin, and eſpecially the arme-pits.

XIII.

Why doe ſuch as are afraid wax pale?

Becauſe our nature, and that power which hath a care of our body, will ſuffer nothing done externally unto us,

us. And as we doe runne within doore, to keepe our ſelves from danger, ſo nature looking into her ſafety, conveyeth her ſelfe into the body as much as ſhe can, and carrieth the bloud with her, whom ſhe hath for her nouriſhment and wagon, and that bloud alſo which is beſt: and that is the bloud which doth die our skinne with a red purple colour.

XIV.

But why doe they tremble alſo?

Becauſe that *virtus animalis*, that is, certaine ſpirits which riſe about the heart, with the conſent of nature doe forſake their ſinewes, which before they kept; and it bee they which keepe the body from trembling: whereupon it riſeth that ſuch are looſe in the belly, and unawares doe make water. For thoſe muſcles and ſinewes which doe ſtop the courſe of excrements, being become weake then, give leave for ſuperfluities to paſſe.

XV.

Why doe ſuch as are aſhamed, wax red?

Becauſe that nature of her ſelfe, as it were with a certaine conſcience, like unto a noble virgin, reverencing that which is worthy of honour, moderately doth draw her ſelfe into the ſecreteſt parts of the body. The bloud is moved with her, and powred abroad, and therfore the skin is died with the colour of bloud. Others ſay, that the bloud is caſt over them by nature, like unto a vaile, as we, as it were admoniſhed by nature, doe put our hand before our face.

XVI.

Why are ſome dead with feare?

Becauſe that the naturall power fleeing above meaſure, and retiring it ſelfe with the bloud into the inward parts of the body, doth choke and put out that naturall lively bloud which is bred neere the heart, & therefore

doth

doth bring death. By the ſame reaſon, when much oyle is powred on a ſudden into the flame of a lamp, it doth put out the flame. The bloud which is in the heart, is compared unto the flame of a candle or lampe. Some for the ſame cauſe have died with griefe: as fire covered with a cover, is put out, ſo the inward motion of the naturall heat is reſolved.

XVII.

Why are ſome overcome and diſmayed with drunkenneſſe?

Becauſe that abundance of wine doth ſuffocate and choke with his heat our naturall and lively vertue. And it happeneth chiefly unto ſuch whoſe naturall heat is weake and ſmall. That which is ſtrong and much, can reſiſt, and in ſpace of time can overcome and digeſt the abundance, as a great flame can endure much oyle to be powred on it.

XVIII.

Why doe old men ſhake and tremble?

Becauſe that the ſinewes of their naturall vertues and force, and the muſcles of the parts of the body, when they receive not ſufficient motive vertue, do not endevour to beare the burden of the body. The ſhaking is, becauſe the weight of the body draweth ſome part of the body downward, and another power, which is called *Animalis*, upward: when this is done without intermiſſion, and one after another, it cauſeth a quaking: then commeth in bowing and ſtooping to the ground, and ſo in ſtead of a rafter to uphold the building, they uſe the helpe of a ſtaffe: and for the ſame cauſe they avoid their excrements and urine on a ſudden.

XIX.

Why doe not Pepper and Muſtard-ſeed heat the belly, if they be ſwallowed whole, but if they be broken they doe?

Becauſe that thoſe things which have their qualities

in

in power onely, and not in action, want some externall helpe, to bring their vertue and power into action, and therefore being bruised & made small, and entring into the passages of the body, doe work his effect through their inherent heat. And the like is of other qualities. There bee some things which have their qualities in action, as the water, risan, and milk, are to be drunk presently, they are moist and cold, nor want no other externall helpe to coole and moisten, but doe work immediately. Likewise the salt on the earth, both virtually and presently, and in the sight are dry. Line-seed and bread are dry in imagination and sight, but moist in vertue and act. The Sea also, and brine and pickle, and *Aqua vitæ*, are moist in imagination and in sight, but are dry in vertue and *actu*, action.

XX.

Why doe some see nothing in the night, and see in the day?

Because they have a thick spirit of seeing and white cannot pierce the aire, unto the thing which is seene, and in the night it groweth more thicke, because it is made more cold with the absence of the Sunne. Or else as others do say, because that in the day time it is made fine and attenuated with the pure and hot aire, and is thickned in the night. The contrary unto this doth happen in a Cat and an Owle, they see nothing in the day, and see very well in the night: for they have a very cleere & thin sight, the which when it doth somewhat thicken in the night time, is most fit to receive his object, in the day time, and in a cleere light, being exceedingly attenuated and made thin, is resolved and scattered. Whereupon Lions which are almost of the like quality, cannot goe in the Sun, and if they see fire in the day time, they flee from it. A man may see the ball of their eye very bright, and they have the moist of their eyes very cleere.

Why

XXI.

Why doth a ſudden vehement joy ſometime diſmay a man, and aſtoniſh him?

Becauſe that when the vitall vertue, and inward naturall heat is immoderately carried to the outward parts, it is caſt out and reſolved: and therefore ſuch ſweat and grow red, becauſe the bloud is preſent. The naturall heat, and fire, both by reaſon of his heat, and alſo becauſe it is out of his place, move upward, and then for deſire of food and nouriture, downe againe. And when one of theſe moving doe periſh & faile, the man periſheth and faileth alſo.

XXII.

Why doe ſuch as are in griefe, and in love, and in anger, ſigh very often?

Becauſe that the minde of ſuch as are grieved, is turned into the cauſe of griefe and ſorrow, and the minde of ſuch as covet, to that which they doe covet, and the minde of the angry, unto that which cauſeth the anger. The mind then being intentive upon that whither ſhe moveth, doth after a ſort neglect & forget to give motive, vertue, and power unto the muſcles of the breſt. Therefore the heart not receiving ayre by opening of the breſt, and by a conſequent neither blowing nor cooling, nor yet caſting forth, by ſhutting and cloſing, & ſighing ſuperfluities, which are bred of the aduſtion of bloud, whileſt it doth feare ſuffocation, the heart I ſay, doth force the minde, and give him warning that he would give more motion unto the muſcles, & cauſe greater breathing in and out, and that he would take in more ſtore of cold aire, and thruſt out more excrements, and that by often ſmall breathings he would performe that, that one great one doth effect. And therfore men of old time called the word *ſuſpirio*, ſighing, of ỹ ſtraitnes of the breſt. They do ſigh long & often, becauſe the minde

minde is alwayes upon that which cauſeth the paſſion. Nature doth force the ſoule to ſend in by the heart more motive vertue to the muſcles of the breſt. Is it moſt evident that we doe breathe in and out by the arteries? Vnder the name of pulſe, the opening and ſhutting, the receiving and caſting out breath is comprehended.

XXIII.

Why is a Sauſage hardly digeſted?

Becauſe that through his lightneſſe, it doth ſwim in the belly above the moiſt meat, nor doth not joyn with that meat where concoction is made, but ſwimmeth at the gizzard where appetite is, and not digeſtion. If you caſt him into the water out of a mans body, it will not ſinke but ſwim above the water. For whilſt meat is minced in it, it receiveth a light ayre, which cauſeth it to ſwim above moiſt things: and therfore it is limber and flaggy, becauſe it is participant of ayre.

XXIV.

Why doe we make hot water before we goe into the bath, and after that we have beene long in the bath, our urine is cold?

And this is ſo in comparing it to ſome other. Vrine Is of a luke-warme quality, and moderately hot: therefore out of the bath, becauſe our body is cold, the urine we make, as it were in comparíſon is hot, yet in the bath becauſe the body is much hotter than the urine, therefore the urine doth ſeeme cold, although it be hot after a ſort. The which doth appeare by that, that hee who doth goe into a bath to get heat, if he onely goe into hot water, it ſeemeth very hot, but if already heated, to goe into it, it doth not ſeeme ſo hot.

XXV.

Why doe we finde ſweet freſh water when we digge neere the Sea?

Becauſe

Becauſe that in the Sea that water which is thinneſt and pureſt is freſh, that which is thicker is ſalt: the thin water therefore which runneth thorow the paſſages of the earth, is hidden in the earth, the which wee finde when we digge. It is freſh, becauſe that in the winter it is drawne up into the aire: the thicke and dried water doth become ſalt, but in the Sea ſhores, becauſe the paſſages be broad and wide, ſalt water is found.

XXVI.

Why is Well water warme in winter, & cold in Summer?

Becauſe that every thing doth flie from his contrary as from his enemie. It is manifeſt that cold is contrary unto heat, and doth deſtroy it. And therefore becauſe that in Summer heat doth occupy the aire, the cold doth flee into the bowels of the earth, and therefore cauſeth the water to become cold. But in the Winter, becauſe the cold hath greater ſway in the ayre than the heat, againe fleeth to the ſame place, and ſo doth heat the water. For it is againſt the law of nature, that contraries ſhould dwell together in the ſame place and time.

XXVII.

Why are men of a ſmall ſtature commonly wiſer than the tall?

Becauſe that in ſmall men the ſoule is well joyned and compacted together in the whole body: in tall men it is extended in length. And therefore *Homer* doth deſcribe *Vlyſſes* to be ſhort and wiſe, and *Ajax* tall, and a foole

XXVIII.

Why doe wee caſt water into a mans face when he doth ſwoone, to make him come to himſelfe againe?

Becauſe that through the coldneſſe of the water, the heat may repaire to the heart to give ſtrength.

XXIX.

Why doe many fooles beget wiſe and ſtrong children?

Becauſe

Becauſe that fooles when they are in the act of copulation, yeeld very much unto pleaſure, and have their minde drowned in the body. Whereby it commeth to paſſe that their ſeed being participant of great vertue, as well reaſonable as natural, doth cauſe ſuch as are begotten to be wiſer. But it happeneth otherwiſe unto ſuch as are wiſe and learned: for their ſeed wanteth much naturall vertue, and the force of wiſdome maketh them to thinke on ſome other externall cares, which weakeneth their intention in the act of venerie.

XXX.

Why doe not the dung of wilde beaſts ſtinke ſo much as the excrements of men?

Becauſe they uſe dry and not ſuperfluous meats, and have great exerciſe: yea the dung of ſome beaſts are of a good ſavour. But of all other the dung of a man doth ſavor worſt, becauſe that men do uſe many moiſt meats out of ſeaſon and more then is needfull. Then they are leſſe hot than other living creatures, & are not ſo much exerciſed. And therefore ſeeing that it is not full digeſted and evaporated, by reaſon of the abundance, but doth corrupt, therefore it is of a bad ſavour.

XXXI.

Why doth Muſtard and ſuch like ſharpe things, bliſter, and exulcerate the skin if it be put on it, and when it is ſwallowed doth not exulcerate the belly?

Becauſe they are diſſolved with the moiſture of the body, and becauſe they are changed and digeſted before they worke; and upon the skin which is thin they have more time to worke.

XXXII.

Why doth barly bran, ſeeing that it is cold, diſſolve flegme?

Seeing that all cold doth make thicke, and hinder diſſolution: truly I thinke, not becauſe it doth coole, therefore it doth looſe and diſſolve: but becauſe it doth

cast out, it hath a vertue of dividing and expelling humours. And there are divers such kinds which worke contrary unto themselves, accidentally & by chance, not principally. As the nature of Bees, which are hot, do weaken an ague: not because they are hot, for the like doth increase his like: but because they doe expell naughty humours from the veines, & provoke urine. So flower-deluce, and hysope are good for the pluriſie: although they be hot, yet they doe cut those humours; which doe breed betwixt the skin, and which gird the side. So the disease which is called *Tetanus*, is cured with hot water powred on it, which is bred of cold humours; it doth heale it not principally, and of the owne nature, but because it is heated.

XXXIII.

Why doe some men puffe and blow when they make water?

Because the bladder, when it is ful of water doth swel, and straiten the gut which is called the right gut, and when it is emptied, a wind which is in the gut, desireth passage out. Some thinke that there is an agreement in these parts in avoiding of the urine.

XXXIV.

Why doe some gape when they see other men to gape?

Because the nature of living creature, and especially of such as want reason, hath a likenesse of consent and affections. And therefore when one Asse doe pisse, the others doe stale likewise.

XXXV.

Why doth one which is bleere-eyed, infect one which is whole, & yet he that is whole, cannot heale the bleere-eyed?

Because the eyes are soft and moist, & exposed unto affections, then health receiveth an alteration of a smal cause, and sickenesse of a great and vehement: and that which is in a meane, is easier changed of that which is vehement, than contrariwise the vehement & great of

the

the temperate and meane. And therefore blearenesse being a vehement and great disease, doth easily turne health, which is a temperate and moderate state of the bodie.

XXXVI.

Why doe mony and an apple seeme greater in the water, than they be?

Because the water doth deceive the sight, and the water about them makerh them seeme of one colour. So the Sunne and the Moone, and the Planets, when they are seene neere unto the point of the rising or falling, seeme to be of a greater bignesse than at other times: for they alter the aire about them with their quality.

XXXVII.

Why, when a man doth give a blow with a staffe far off, wee see the blow presentlie, but wee heare the sound after, although the sound and the blow goe together.

Because wee have a sharper and quicker sight than hearing, and therefore the sight doth anticipate the stroke, and the hearing which is grosser, doth heare the sound slowlier. And by the same reason we may dissolv the doubt of thundering and lightning: for we see the lightning before we heare the thundring, although the thunder be first, or at the least together with the lightning: and yet the sight being more subtile than the hearing, doth see the lightning before the eare doth heare the thunder.

XXXVIII.

What is the reason, seeing wee bee naked on our face, and clothed over all the body, yet wee can endure cold better on our face, than on the bodie?

Use is the cause of it.

XXXIX.

What is the reason that yellow choler, which all a mans life time is contained in a place which is called the bladder of

tholer, doth not eat out the same bladder, seeing that it is subject unto many alterations, and yet if it fall into the tooth but a small time, which is a body which cannot easily suffer, it will presently eat it out?

Because nature hath so wrought, that it should only remaine in that body and not hurt it. The name of nature is a great remedy against griefe, as by many examples it can be proved. The infant is in the womb of the mother 9. months, & giveth no griefe of heart unto her: but if a light wind should breed there, it would presently cause a sharpe disease. The rough artery is only receptable of wind: but if a crum should go amisse in it, it causeth either choking or a vehement cough, which could not be so, if nature had not so prescribed.

XL.

Why doe some men goe into a bath a thirst, and come out without thirst, and some contrariwise goe in not a thirst, and come out a thirst?

Such as are dry, do wax moist in the bath, & quench there thirst: for thirst commeth of dryenesse. But those which are moist, and not thirsty, if they stay long in a hot aire are a thirst, because their moisture is dissolved and spent with sweat.

XLI.

Why doe some belch unsavourily after the eating of a Radish, and some not?

They whose stomack & belly doth not abound with naughty & superfluous humours tending unto flegme, they have a sweet breath: but they whose stomack doth abound, they have an unsavory breath. A Radish is hot and doth cut & attenuate the grossenesse of humours, and doth stirre up a wind of the humours, the which it doth cast out by belching. So dirt which is not stirred doth not savour at all, but if it be stirred, yeeldeth a

strong

strong stench. Those which think that a radish is of a stinking quality of it selfe, because it doth stinck out of the body if it be long kept, without doubt are deceived. For all men which do eat of them, should have unsavoury breath, if it were so.

XLII.

Why in very great cold, doe the fingers and superficiall parts of the body wax blacke and decay?

Because that extreme cold doth drive in the naturall heat in the body, and so the outward side of the body doth first grow wan, then black and almost like a corse. They doe fall and decay, because that nature being intentive in the other parts of the body, doth joyne unto it selfe that which is hot, and doth drive away and cast out that which is decayed and naught. The superficiall parts are altered, because that they be not very fleshy, nor very hot. For in trees those leaves fal soonest in the winter, which are least hot in nature, and therefore are weaker and thinner. Those which say that the naturall heat doth presently in the beginning flee frō the cold as it were from an adversary, into the internall parts of the body, and then gather it selfe againe & strengthen itselfe, and as it were with a supply helpe those parts which were altered: and so either because it was on a sudden, or because great store of heat doth run backe againe, and so burne the uttermost parts of the body, because that staying there, is much of it gathered together. those I say, without all doubt doe thinke amisse which say this.

XLIII.

Why are such in great paine, which being very cold, doe heat their fingers ends, or uttermost parts of the body?

By reason of the suddē change of quality, much cold doth change into much heat. Whatsoever is suddenly done, doth bring grief to nature. Whatsoever is sudden-

ly agreeing unto nature, doth delight nature: for mans body doth consist much in the manner of his disposition.

XLIV.

Why doe such as eat pepper or great morsils of bread, yex?

There is a proportion in them with those things which do outwardly overcharge us, or cause us to have paine. Pepper & choller have a proportion with thornes: but flegme and bread with a heavy stone. Such as have a stomacke, not full of superfluities, nor hot and sensible, they are quickly bitten with the sharpnesse of pepper: they doe stir the stomacke to avoid and cast out that which grieveth, and so doe yex. But such as have a cold stomacke and full of flegme, and feele not so well, they doe not yex so soone. The like doth happen unto them which do swallow great store & gobbets of bread, the stomacke is oppressed with the abundance & greatnes of bread: & nature doth not suffer her parts to be idle, when she feeleth any thing that doth hurt her, & therfore pepper with his biting quality, which hath a proportion with yellow choler, and bread with the weight of his quantity, and also abundance of flegme, oppressing it within, doe cause yexing.

XLV.

Why doe such paines as are in the nailes, grieve so sharply torment us?

Because that the sinews which are in the fingers with a peculiar kind of superfluity do breed the nailes, as the teeth are in the gums. Therfore when the sensible vertue of the sinewes goeth to the extreame parts, and is there gathered together, like water flowing into a valley, without all doubt, the greater the alteration is, the greater griefe is felt.

XLVI.

Why doth a great deale of bread devoured hastily, by

staying

staying from breathing drive away the yex?

Becauſe that preſſing the ſtomacke, and driving into a narrow roome, it cauſeth that the meat which is hardened in it, be preſſed out into the belly, and ſo the ſtomacke being diſcharged, doth ſtay the yex.

XLVII.

Why doe ſuch as yex, give up yexing when they heare of any ſorrowfull matter?

Becauſe they are intentive upon that which ſorrowfull newes brought, and therfore neglect to move their breſt. And againe, ſeeing we doe then hold our breath, and ſo cauſe it to grow great in us, it doth ſtay the yex.

XLVIII.

Why do pictures to thoſe which are neere them, ſhew their colours plaine, and to thoſe which ſtand afarre off ſhew ſome hollow, and ſome bending, and hanging?

Becauſe the force of ſeeing is diſſolved and ſtretched in a long diſtance, and therefore cannot ſee exactly the skill of colours, but doe ſee the white colours bending, and the blacke hollow. For the white doth ſhine outwardly, and moveth it ſelfe unto that which is bright, but blacke as being darke inwardly.

XLIX.

Why, if cold water be an enemie to the ſinewes, is not hot water a friend and good, but yet that is alſo hurtfull?

For if ſuch a thing be hurtfull, the contrary is profitable: for contraries cannot work the ſame way upon the ſame thing. But in truth hot as hot in his owne nature, is not hurtfull unto the ſinewes, but in that that it is hot and moiſt. Such as have their ſinewes hurt, the ſinewes becauſe they are quicke of feeling, want much faſtening, and bending, for they are dry of their owne nature: but the moiſtnes which is contrary doth mollifie them, and ſlacken them, and putrifie them. And ſo it is plaine, that heat of it ſelfe is not hurtfull by

nature, A draught of hot oile is good; becauſe it hath a binding nature.

L.

Why if apples bee naught becauſe they be cold and moiſt, is not water ſo too, being of the ſame quality?

Becauſe water is more ſubtill then apples, and ſooner purged, and therefore it doth not hurt ſo much: yea, it doth ſomewhat ſtrengthen the bodie.

LI.

What is the reaſon that thoſe things which have a hard concoction, and are of a groſſe humour, are more eaſily digeſted, as beefe, than thoſe which are of an eaſier digeſtion, and not of ſo groſſe a humour as fiſh?

Some attribute this unto cuſtome: ſome thinke the cauſe to bee in ſome ſecret hidden quality of nature. Some ſay that by reaſon of exceeding heat, thoſe meats which are more digeſtive then is requiſite, as being more mutable, are burnt and conſumed through the great force of heat. And thoſe meats which are not apt to digeſt, as being hard to be changed, ſeeing they bee not much changed, are only digeſted. So ſtraw as being apt to be altered, with great fire turneth into aſhes preſently, but the like is not in oke which is orderly burned.

LII.

Why are ſuch as are ſicke and in paine, pale outwardly?

Becauſe that nature, as we have ſaid, doth penetrate even unto the heart, together with the bloud. And it is the bloud which doth heat the ſuperficiall parts, and make them thin and cleere.

LIII.

Why doth cold wine grow in Egypt, which is a hot country?

For the ſame reaſon. Againe the cold doth flee to the roots of the vines, & doth make them cold; for the vines are more apt than other trees to receive alteration.

LIV.

LIV.

Why doth hot water caſt into a well, cauſe the water to be very cold?

Becauſe the cold which is in the well, doth reſiſt the heat: and becauſe it is greater than the heat, it doth proſecute the heat by all meanes, and doth flow into the hot water very much, and ſo make it cold.

LV.

Why when a ſmall beaſt doth flee into our eies, doe we ſhut the other eye when we put him out?

Becauſe that the ſpirit of ſeeing cannot goe out by eye which is ſhut: but gathering it ſelfe together, goeth with all abundance to the eye which is open, and doth fill it and make it ſwel outward, and ſo that is driven out and expelled that is in them.

LVI.

Why doe ſuch as are buffetted ſee fire?

Becauſe that the ſpirit of ſeeing, being made thin & ſlender with the blow, doth wax fiery, & ſo going into the aire, is ſeene as he is: The like doth happen when two ſtones, or two peices of iron are ſtrucken together for the aire betweene both is greatly rarified and made thin, and becommeth fire. The like alſo doth happen in the clouds.

LVII.

Why is not fire made by the ſtriking of all ſtones?

Becauſe ſome of them doe yeeld too much, and are too light, and as it were full of holes. For all ſtriking of the aire doth not make it thin alike, and by reaſon of his lightneſſe it doth flee, & enter into every paſſage: And therefore it is not all ſtricken at once, nor all wax fire. The like doth happen by ſtriking of wood. And fire is made of the Sun & water: for the broken beams of the Sun againſt the glaſſe, doe wax more and more fiery, and rebound vpward againe.

Why

LVIII.

Why doe such as itch desire hot fervent things?

Because that flegme, through whose grossenesse and cold itching doth rise, doth dull the feeling of the skin.

LIX.

Why are they also glad of bathes?

Because heat doth disperse the flegme, and the nailes also doth dissolve it.

LX.

Why doe the shoulders itch much?

Because they are colder then the foreparts, & therefore have more flegme in them. And that is the reason that old men which are cold are much troubled with the itch.

LXI.

Why is the comming downe a ladder more easie than the going up?

Because that in descending, the weight of the body doth of his owne nature move downeward: in ascending the strength doth labour in lifting upward the weight of the body. So a stone is easier cast downeward than upward: for that which is heavy, tendeth downeward.

LXII.

Why doe children cry when they are first borne?

Because their nature and senses do as it were wander in a strange countrey: for they come out of a warme soft body of the wombe, into the cold aire. And peradventure also they are afraid of the light.

LXIII.

Why doe Bees, Emmets, and Flies, and such beasts as are called Insecta dye in oyle?

Because their breathing hole is very narrow, which oyle doth stop, and therefore they perish.

Why

LXIV.

Why doe wee coole hot things with blowing on them, and heat cold things?

Because that breathing being hot, going out doth dissolve their quality. We coole hot things, because we doe move and resolve their hot quality.

LXV.

Why doth flesh putrifie in the night under the full moone?

Because then the aire is hot and moist, which disposition doth especially further putrifaction: whereof it riseth, that if the heat & moistnes be smal, concoction is wrought: if great, consuming: if heat prevaile, burning. The moone also hath four dispositions; the middle doth seeme to be moist, and after a sort hot: the ful, hot after a manner and dry: in the wane, dry and cold: when shee is without light, cold and dry: for then she wanteth the Sun-beames.

LXVI.

Why are such pale as are in paine and griefe?

Because that nature remembring that which doth vex her, flieth with the bloud in the inward parts, which doth paine the skin: and it happeneth lesse unto those than to such as feare.

LXVII.

Why are such red as are glad?

Because that nature doth meet that which delighteth of her owne accords if it bee without, as we doe our friends and children. The bloud doth follow nature, which dieth the flesh with a red colour, paleneſſe commeth by the contrary unto this.

LXVIII.

What is the reason that in a dead sleep in the night, when we open our eyes suddenly we see light?

Because that the force and spirit of seeing, being gathered together in sleeping, & increased, doth rush out through

through the darke in great abundance, and being bright himselfe, doth see like unto the light.

LXIX.

Why doe such as are ashamed, cast downe their eies?

Because the eyes are the glasse of the minde: for we see the affections of the minde by the eyes, as griefe, anger, shame: because the mind cannot beare that which is not worthy of honour, for conscience sake, it causeth the muscles of the eyes to bee cast downe, as it were hiding himselfe.

LXX.

Why can the eares endure all moistnes, the water excepted?

Because that the water being cold, is presently caried unto the sinewes of hearing, & all cold is hurtfull unto the sinewes. Againe, why before a great wind, are there as it were some running starrs or lightnings going before to foretell it, & especially in a dry cleere element? Because that it began to blow before, & yet it appeared not unto us, because we have grosse thick bodies of hard senses. And therfore blowing the upper aire, which is more thin & pure & heavenly, it doth convert into fire and therefore we see some of his sparkles. When it hath gotten a greater force, it moveth this grosser ayre which is about the earth, and so is heard, and felt, and perceived.

LXXI.

Why cannot some see very great things, a farre off, yet see things which are neare unto them, although they be very small?

As such as we call purblinde, because they see best winking. Truly I thinke that the force and spirit of seeing is very thin and pure, and therefore when it goeth far is dissolved, & cannot reach unto the object which is seene. It doth scarce see things neere, by reason of his thinnesse and pureneſſe. There are some which see very small things a farre off, as certaine old men. These

contra-

contrariwiſe, becauſe they have a thick ſpirit of ſeeing and much it doth move: and reach a great diſtance off, and by that meanes, is attenuated and made thin, and apt and fit to receive things viſible. And ſo two contraries are diſſolved.

LXXII.

Why are dogs onely above all other beaſts, limed ſo together after they couple?

Becauſe the necke of the matrix hath a narrow paſſage and the dogs yard doth ſwell in coupling, and the ſeed is cleaving in them, which happeneth unto them by reaſon of their drineſſe. The dryneſſe doth ſtraiten the parts, and moiſture doth make them thicke.

LXXIII.

Why are dogs only mad in ſummer?

By reaſon of their dry diſpoſition: they are very dry by nature, and moſt of all in ſummer. And therefore when their humidity is heated and dry, they are ſet on fire, and ſo they are mad, like unto franticke men. And therefore their fome at the mouth is moſt dry and venomous: for it is manifeſt that it is inflamed either by often breathing, or by fiery eyes, or by gaping of their mouth, which they have alwaies open to take aire, or elſe becauſe their taile groweth crooked with dryneſſe and falleth away. They are moſt raging which are moſt dry. Some ſay that the canicular ſtar, through his influence, doth cauſe them goe mad.

LXXIV.

Why are they leſſe grieved which become blind on a ſudden and againſt their will, than they which by election?

Becauſe that ſuch as on the ſudden ſuffer it, have their minde turned another way. But thoſe which by choice and election have their minde wholly upon the thing which is cut, doe know what they ſhall ſuffer, and therfore ſuffer greater torment.

LXXV.

LXXV.

Why doe such as carry burdens goe singing?

Because the reasonable soule is delighted with musick, and therefore turned unto it, doth feele the lesse weight. And in like manner answer, when the question is asked, why in funeralls, bels, drums, & flutes are used: & why multitudes of men resort unto such as mourn, or be sick, & use divers speeches unto them: for the mind being occupied and intentive to the words, doth feele the griefe lesse. And therfore Comedies & stage-plaies were invented in times past, to withdraw the mind.

LXXVI.

Why doe the Æthiopians for the most part dye of an ague, and why are those that are bleare-eyed ulcerated?

They are most hot and dry, and there is a kind of resolution of elements in them, and that little moisture which is in them being consumed, it happeneth that the other elements are dissolved. The heat goeth away for want of meat, the cold riseth up through the absence of heat. Drynesse doth raigne through the consumption of moistnes. And for that cause dead carcases are cold and dry. And therefore *Homer* did know, that in dead bodies two elements did flee away, that is, the highest, and thinnest and two remained: there went away fire, and aire, and there remained water and earth, that is, drinesse and coldnesse. They are exulcerated and blistered in the bleareesse of their eyes, because that the bloud is made full of choler, by inflammation, which doth eat the eyes with his sharpenesse.

LXXVII.

Why are such alwaies a thirst that have the dropsie?

Because that that moisture is salt, and passeth not away, but doth putrifie and dry the mouth of the stomack, & they have small fevers withall. Further, looke how much more the belly is puffed up, so much the

more

there the reſt of the body is drier, ſeeing it is not naturally nouriſhed, and doth wax feebler and feebler. For much of the food turneth into water, and increaſeth the diſeaſe.

LXXVIII.

Why doe wee in the beginning of a banquet, and before we beſull, ſit cloſe, and before the end of the banquet, we take more roome, and thinke themſelves preſſed?

Becauſe that in the beginning all which ſit, deſire & have an appetite unto the meat, and therfore have an eye unto that which is on the table, and all doe fall to it. But after they are well ſatisfied, one boweth one way and another, another, and have no care at all to that which is before them: and by this meanes after meat we take more roome.

LXXIX.

Why in whatſoever place we have haires, they wax gray ſoe under the armepits?

Becauſe that place is hot, becauſe it is thicke of arteries, ſinewes and veines, and is alſo thin, and therefore doth alwaies void the excrements of flegme, and therfore doth ſweat alwaies.

LXXX.

Wherefore if flegme be cold, and thicke, and clammy, and likewiſe blacke choler cold and thicke, but much leſſe than flegme, yet a quartane ague is longer than a quotidian?

Becauſe that flegme although it be cold, and much of it, yet is it moiſt, and moiſtneſſe is eaſily altered and changed. Blacke choler or melancholy is cold and dry, and therefore is hardly altered add changed. They deceive therefore with the likeneſſe of cold, and abundance of choler; and doe hidd ſome contrary quality. Furthermore, flegme is more agreeable unto nature than melancholy, and therefore when a mans healeh doth periſh with hunger, nature doth turne flegme

into

into nourture. And therefore in a quotidian ague she turneth all the profitable flegme into nourishment, and that which is unprofitable putrifieth, and kindleth an ague.

LXXXI.

Seeing that there are foure humours which doe sometimes putrifie, wherefore are there onely but three agues, and not foure?

Because that bloud naturally is a nutriment of the body: and when it doth abound, it causeth a repletion onely. If it be corrupted, it remaineth bloud no longer for being heated, it is changed into yellow flegme. Therefore the other humours abounding, breed diseases, and specially about the skin, as serpentine ulcers, and cankers, two kinds of leprosie: and when they be corrupted, they breed agues.

LXXXII.

What is the reason that the externall parts of the body of lovers are sometimes cold, sometimes hot?

Because that when they conceive any griefe or dolor against their welbeloved, the naturall heat posteth away with the bloud into the internal parts of the body: whereof it commeth, that the outward parts are cold, and for the same cause they become pale and sad. But when they receive any good hope of their lover, or be greatly angry, then the heat with the bloud goeth to the Skin, & becommeth hot & ruddy. And for the selfe same cause Painters do paint Love to be sometime sad and quiet, sometime fleering and laughing, a very boy and child, because that lust is vehement, but dureth not long. The affection in lawfull friends is durable, as in fathers towards their children, and wives toward their husbands, but love doth not last. And it happeneth oft among such as are unknowne the one to the other. The other disposition and affection is firme

and

and ſtable: and immoderate love is vehement, and like unto a mad man. They feigne love to have a fire-brand, and wings, becauſe that the minds of lovers are in ſuſpence, and hang doubtfully, and are unconſtant like birds: and then their heat burneth their heart with an unceſſant, and vehement care of that which they love. He holdeth a ſword in his right hand, and in his left a quiver with many arrowes, becauſe that in the beginning love doth riſe from one beame and glance of the eye: for he doth ſee and deſire at the ſelfe ſame time. And as ſoone as he doth deſire, the lover ſendeth continual beams of the eie towards that which he loveth. And thoſe beames are like unto arrowes, becauſe the lover doth dart them into the body. There are arrows in the quiver, becauſe that thoſe which love ſend forth ſecret beames & glances of the eyes. As the wind doth kindle the fire, ſo cuſtome doth kindle love: for properly love doth not riſe of cuſtome. For if it were ſo, then of neceſſity cuſtome ſhould alwaies breed love: but the beginning of love is ſudden. He is naked, becauſe that that deſire happeneth without any meane: for no man loveth by another, not privily, nor whom he knoweth not. And therefore Carvers doe ſometime carve Kings and gods naked for honours ſake, thereby to ſhew that they have no hidden vice lurking in their breſts, but that their thoughts are open and ſincere. Love is not one but many, either becauſe there are divers lovers of things, (for they love not alike: and *Plato* ſaith, that love is the beaſt with many heads (or elſe becauſe as the ſame *Plato* ſaith, the ſame love falleth under many lovers: Love hath *Venus* for his mother, that is, ſenſuality and luſt: and by the image of *Venus* they feigne unlawfull deſire. Love is ſaid to have bin in love with *Erinnis* a fury of hell, becauſe that many have loved wickedly, and have beene thrall to wicked affecti-

ons: as I have delared in my ſecond booke of Allegories, which I have made of thoſe fained ſtories.

LXXXIII.

Why doe ſome die in a plague, and ſome not?

This proceedeth of their diſpoſition of body, for if a man have a body full of evill humours, him the aire which is corrupted doth enter into, and corrupteth that little good humour which is left in him: and ſo all their humours being corrupted, they muſt needs periſh. But if a man have not many ſuperfluities, and doth abound with good humours, he is either not all, or not much offended with the plague. That the diſpoſition of the body is the cauſe of this effect, it doth appeare by the example of externall things. The yoke is not eaſily ſubject unto alteration, nor is not eaſily ſet on fire. Reeds and ruſhes are much more apt to receive fire: and ſtraw more than they. But if you take wet ſtraw, and greene reeds, and very dry oke powdred over with brimſtone, you make that fit to burn which was not fit. By this example you may diſſolve another queſtion. How it commeth to paſſe, that wearines doth rather breed a quotidian ague, than that which breedeth of putrefaction, or that which is called Habituall: for we ſay that this doth proceed from the diſpoſition of the body: for he had not any ſuperfluous naturall ſpirits or humours. All things which are ſound & ſolid are dry. And the cauſe is in the ſame, why the heat of the Sun doth provoke ſleep in ſome, and in other ſome not. For he in whom there was much flegm, that being diſperſed, doth moiſten the head, & then he is in a ſleep: but ſuch as have a dry head are kept more awake, becauſe they are made more dry.

LXXXIV.

Why doth the Sunne make a man blacke, and make dirt white, and make wax ſoft and the dirt hard?

By

By reason of the disposition of the substances which doe suffer. All humors, flegme excepted, when they are heared above measure, doe seeme black about the skin; but dirt being full either of salt-peter, or other salt liquour, when the Sun hath consumed his dregs and filth doth become white. Againe, when the Sun hath drawn and stirred up the humidity of the wax, it is softned: but in dirt the Sun doth consume the humidity, which is very much; and so doth dry it and make it hard.

LXXXV.

Why doe not such as are sicke of the jaundise goe to stoole, and why is their excrement white?

Because that yellow choller is spred over all their body, as their eyes doe shew, and their skin: for it doth not flow into the inwards parts, as by nature it should, & by that reason their excrement is not coloured; nor doth not provoke them to the stoole with his sharpnesse, which in the guts it should doe. And therfore Physicke imitating nature, as all other arts doe when the patient is in danger, doth helpe the part affected.

LXXXVI.

Why have such a very blacke skin for a time, which have a continuall ague, after the time of judgement, which the Physitians doe call Crisis?

That doth happen through continuall yellow choler, the which being burnt and adust by the rigour of the disease, is turned into blacke choler. And so in that time of judgement, being driven and repulsed by nature to the skin, it doth die it. As also the skin is white in leprosies: that colour is hardly dissolved, by reason of the thickneſſe of that humour.

LXXXVII.

Why doth blacke choler comming unto the paps, or to the flanke, work a corrosion, or gnawing or wasting, and in those

which are called in melancholy, it doth not worke the like, although it flew into their braine?

Because there are many great veines in the paps, by reason of ingendring of milk, and therfore store of that humor doth run thither. And likewise unto the shanke, because it goeth downward: but into the brain, because it is above, and also because it hath very small veines, small store of choler doth descend, and which hath only power and force to pricke, and not to gnaw and eat. Moreover the braine is cold and moist, wherby it is after a sort contrary to the disposition of blacke choler, and doth mollifie it. That therefore which is properly called blacke choler, doth breed an eating and gnawing canker in the paps: in the shanke, a bile or sore, hard to be cured, which of eating is called *Nomades*. In the braine it doth breed a mad fierce melancholy: but that which is not properly blacke choler, but a melancholy humour, causeth a swelling only which is like a canker, but doth not gnaw and eat, and doth also breed a quiet and peaceable melancholy.

LXXXVIII.

Why doe those vessels which of the Greeks are called Bautalia, (a kinde of vessell or drinking glasse with a narrow strait mouth) when they are filled with water, make a certaine noise proper unto themselves, and thereupon have their names given them, as other fained names of sounds, as in the water Phloeshor, and such like?

Because that when such a vessell is without water, it is filled with aire, which is a most thin body. And therefore when water is on a sudden powred into it, with his heat it doth follow and beat out the aire which is thinne, and exclude it utterly. For they cannot both stay in the glasse or vessell, untill it be full. For the Philosophers doe shew, that two bodies cannot at one time possesse and occupy the same place. And therfore

when

when the aire is on a ſudden thruſt upward through ſtraits, a ſound or noiſe is made of neceſſity, and that not one, but many, for then is as it were a fight betwixt both; for the water doth preſſe downe the aire, and the aire lifteth up the water: and although that be done ſucceſſivly, yet there is oftentimes a noiſe.

LXXXVIII.

What is the reaſon that when wee put our finger on the mouth of a watring garden pot, the water will not run out at the bottome, and our finger being taken away, it runneth preſently?

Becauſe that when our finger is taken away from the mouth of the pot, the aire entring in, doth thruſt down the water, which of his owne nature doth goe downeward, and ſo goeth out at the bottome. And this is the reaſon of all mechanicall engines and inſtruments made by aire and water, as clockes and houre glaſſes made by water.

LXXXIX.

Why doth wine and water given out of ſeaſon unto the ſicke of an ague, cauſe a great diſtemperature of the braine: for theſe two are contrary, for the water is cold, and the wine hot?

I ſay then, that the wine being apt to aſcend, doth burne the braine at the time that it is diſturbed and diſtempered with the ague. And we ſee alſo many which are in health, if they uſe much wine, to be ſcarce well in their wits. But water doth ſtop the paſſages of the body, by which the ſpirits (which are the inſtruments of the ſoule) are diſſolved, and ſo cauſe them to become more thick and groſſe, and more corrupt and putrified, which breedeth the ague. And oftentimes water being overcome by the ague, becommeth his nouriſhment. As we ſee in a ſmiths forge, where a little water doth kindle the fire, and make it burne more.

XC.

Why have women, and children, and gelded men, shrill and loud voyces?

Becauſe through abundance of humidity, their artery is not ſtretched wide. And therefore as a ſmall flute or pipe giveth a ſmall ſlender ſound, ſo the artery in them which is ſtrait and narrow: for it is the property of heat to make wide and looſe, and women and Eunuches be cold.

XCI.

Why are children ſtricken with a planet in the Summer?

They are ſicke of a weake and of a lingring ague, and their eyes ſinke hollow in their head, and they become weake and feeble, and ſleepe very little. And ſome of them have a flux, becauſe children are tender, and eaſily ſuffer, and have great ſtore of flegme in the head, as we have ſaid. And therefore the flegme being over-much heated with great heats, and alſo putrified, doth inflame an ague. Whereupon the griſtles of the braine are ſet on fire, and therfore they ſleepe little, and that fire deſcending by the arteries of the heart, and ſetting on fire the lively ſpirits, doth kindle an ague without putrefaction. And ſeeing that much choler riſeth of an ague, thereby it falleth out, that that choller gnawing and eating the belly and guts, the flux or running of the belly ariſeth. It is moſt plaine, that the cauſe of that alteration is in the braine, becauſe that cooling medicines are applied unto the head, and ſuch as are good to quench that fire. And ſome of ripe yeares are ſicke of the ſame diſeaſe, that is, ſuch as have flegme and choller heaped in their head, which doth putrifie. By the very breathing therefore, and after a manner, by the fiery aire, the ſpirits are ſet on fire.

CXII.

Why are round ulcers or biles hard to be cured?

Becauſe

Becauſe they breed of ſharp choler, and which hath a force of eating and gnawing. And becauſe it doth run dropping and gnawing, it doth make a round ulcer: and for that cauſe it requireth medicaments, which dry and burne. And this the Phyſitians doe ſpeake. The naturall Philoſophers doe ſay, it commeth to paſſe, becauſe there is no beginning where that miſchievous impoſtume doth begin. For in a circle there is neither beginning nor end, and when they are burned by the Phyſitian, then they take another ſhape.

XCIII.

Why is honey ſweet unto all men, and yet ſeemeth bitter unto ſuch as have the jaundes?

Becauſe they have much bitter choler over all the body, and which aboundeth in the tongue. And therefore it hapneth when they doe eat honey, that the humours are ſtirred: and the taſte it ſelfe, when it hath felt the bitterneſſe of choler, breedeth an imagination that the honey is bitter.

XCIV.

Why have very angry men fiery eyes?

Becauſe the bloud about his heart is fervent, and his ſpirits hot. And therfore theſe ſpirits being very ſubtill and pure, are carried upward, and by the eyes which are cleare they ſhine, and have bloudy vapours aſcending with them. And thereupon their face appeareth red: which *Homer* not being ignorant of, ſaith; And his eyes were like a burning flame.

XCV.

Why doth water caſt upon Serpents cauſe them to flee?

Becauſe they are cold by nature, and dry, and have but little bloud, and therefore they flee from exceſſive coldneſſe. And that they be of this quality, it appeareth, becauſe they ſeeke for dens and ſecret places of the earth in winter, as being warme places. And at Sum-

set, they flee the aire for the most part as cold: and againe in Summer, because the bowels of the earth are cold, they flee from them, and goe into hot places.

XCVI.

Why doth an Egge break if he be rosted, and never breake if he be sod in water?

Because that when his moistnesse commeth neere unto fire, he doth heat overmuch, and is burned, and thereby doth breed much wind, the which through the straitnesse of the places doth seeke a way out, and so breaking the shell, doth flie out. The like is in tubs and earthen vessels, when new wine doth boyle in them. Also too much flame doth breake the shell of an egge in rosting: which doth also happen unto earthen pots overmuch heated and burnt. And therefore the common people doe wet an egge which they purpose to roste. Hot water through his softnesse doth separate the humidity by little and little, and doth dissolve it through the thinnesse and passages which are in the shell.

XCVII.

Why doe men in the act of carnall copulation after a sort winke, and suffer such like alterations in the other senses?

Because they being overcome with the affect of that pleasure, they doe comprehend it the better as it were winking with their eyes. They are not lifted up, nor doe not carry the minde abroad into the aire with the senses, whereby they should lesse feele those corporall affections.

XCVIII.

Why have some medicines of one kinde contrary force, as experience doth teach, Mastick doth expell, dissolve, and knit; Venegar doth both coole and heat?

Because there are some small indivisible bodies in them, not by confusion, but by interposition. As sand moistned,

moistned, doth clod together, and seemeth to bee but one substance or body, or in truth there are many small bodies in the sand. If this be so, it is not absurd, that contrary qualities and vertues should bee hidden in Masticke in divers parts of it, and not confounded with it, because that nature hath given that law unto those bodies.

XCIX.

Why doe our privie members swell when wee hurt one of our toes?

Because that nature providing for those things which belong unto the bodie, doth speed to helpe those parts which are grieved. And because she hath the most profitable & nourishing of all the humours for her wagon, it is requisite when she doth descend unto the toe, together with the bloud, that those veines be filled, which are about the privie members, and those parts which are about those vessels which are called *Adenes* of the Greekes, which are little round kernels. Therefore an immoderate constipation doth cause inflamation and standing up: and that privie member is called *Inguen*, borrowing his demonstration of the place it selfe.

C.

Why hath not nature given birds a bladder for a receptacle for urine, and kidneyes?

Because they did want much moisture to give matter for feathers to grow, and that also they do consume with the exercise of flying. Neither do they pisse at all, and when they drinke they void very moist dung.

CI.

Why have children gravell breeding in their bladder, and old men in the kidneyes and reynes of the backe?

Because children have strait passages in the kidneys: and an earthly and thick humor is thrust with violence by

by the urine from the kidneyes, and from those receptacles which are made of the fashion of the Moon, even into the bladder of the urine. The bladder having wide conduits and passages, giveth roome to the urine to goe out and also place to the humour, whereof the gravell is ingendred, to wax thicke, and seat it selfe, as the custome of it is. But in old men it is contrary, for they have large and wide passages of the reynes of the back and kidneys, wherof it commeth to passe, that the urine may passe away, and the earthly humour congeale and sinke downe. The colour of the stone doth shew the humour whereof the stone doth rise.

CII.

Why if the stone doe congeale and wax hard through heat (children are hot) and by the same reason it is done in old men, for there is not so much cold to be granted as there is in ice or snow: for with extreame cold the kidneyes would perish, yet we doe not use contrary things to dissolve the coldnesse, but like things, that is hot things, as Parsly, Fennell, and such like?

They say then that it falleth out, that by exustion, parching and scorching, the stone doth crumble into small sand: As it is in earthen vessels, which when they are overheated and tosted, they become sand. And by this meanes it falleth out, that small stones are voided together with small sand in making of water. And some time it falleth out, that cold drinks doe thrust out the stone, the kidneys being stretched, and casting it out, by a great Laske, by vertue of casing the belly of his burthen. And besides this it falleth out, that an immoderate heat of the kidneyes or reynes of the backe, by reason wherof the stone doth grow, is quenched with coldnes.

CIII.

Why is the curing of an ulcer or bile very hard in the kidneyes or bladder?

Because

Becauſe that the urine being ſharpe, doth exulcerate the wound, which good and fit medicaments doe cover and skin. Vlcers are harder to be cured in the bladder than in the kidneyes, becauſe urine doth ſtay in the bladder, and doth run away from the kidneyes.

CIV.

What is the reaſon that in bathing veſſels, the hot water when it is ſtirred, doth ſeeme more hot unto us, and almoſt burne our bodies?

Becauſe that when we goe downe into thoſe baths, the water it ſelfe doth ſuffer, that is, when the water doth heat our bodies, the water after a ſort is made cold by us. We have learned, that whatſoever doth worke in generation and corruption, the ſelfe ſame without all doubt doth ſuffer. The water then being in ſome ſort cooled, doth not heat alike, and we being accuſtomed unto it, doe not feele the heat as we did in the beginning, becauſe that the immoderate heat of it is diminiſhed. If then ſtirring the hot water, more faire hot water be added unto it, which neither hath yet wrought, nor ſuffered any thing of the body which is in the water, that will ſeeme very hot and ſcalding, in reſpect that working it doth alſo ſuffer, and by little and little loſe his heat, as the firſt did.

CV.

How is it if whatſoever be moved, is the hotter for it, and eſpecially in a hot aire and place, yet when the aire is beaten and ſtirred, it doth ſeeme the colder unto us, and eſpecially in Summer, when the heat of the Sunne is moſt hot?

For this doth ſeeme contrary vnto the other: for hot water did ſeeme hotter unto us by moving it, and here the hot aire doth ſeeme colder when it is ſtirred and moved. I ſay therefore that it is a common thing, that that which is moſt and principalleſt in any thing, either in quality or vertue, doth overcome and change

that

that which is leſſer and weaker, and that which is the ſtronger, doth ſomewhat ſuffer againe in doing. Therefore the hot water, when it is very hot, ſticking unto the hot body, is ſomewhat cooled, and doth not keepe the ſame quality. The aire then which doth compaſſe us about, being hot in Summer, like unto the water, compaſſing our bodies, is heated ſomewhat by us, which are hot through the heat of the time of the yeare, and doth likewiſe againe heat us: As linnen garments doe, the which being firſt cold, then being made hot by us, doe then heat us againe. When we do then ſtir the aire, that aire which was before heated by us, is driven away, and another which is not yet heated, doth ſucceed, which ſeemeth cold unto us.

CVI.

Why doe thoſe ſores which breed in the ball of the eye ſeeme white, when they have left growing and are old, and others doe not ſeeme ſuch which grow out of the ball?

Becauſe that through the ball of the eye only the ſpirit of ſeeing doth go out, the which is bright & cleere. Therfore in the white of the eye, when the wound doth make thicke the paſſage of the covering of the eyes, which is like a horn, the ſpirit of ſight cannot iſſue out: whereof it commeth to paſſe, that much of it being there gathered together, it doth make the wound light and cleere, & ſhew the wound white. And becauſe that by reaſon of the thickning of the ſight, the ſpirit cannot goe out, it falleth out that they cannot ſee.

CVII.

Why doe chaffe and ſtraw keepe water hot, and ſnow cold, which are contrary in quality?

Becauſe the nature of chaffe doth want a manifeſt quality, and is ſaid of ſome to be without quality. Seeing therefore that of their owne nature, they can eaſily be

be mingled & consumed with that which they are next unto, they easily also take the same nature unto them. And therfore being put unto hot things, they are easily hot, and doe heat againe, and keepe hot, and contrary, being made cold of the snow, & making the snow cold, doe keepe his coldnesse. So wax and oyle will easily be consumed and made one with another thing, and are also without quality, and doe helpe the quality of that which is mingled with them, as being made one with them.

CVIII.

Why doe the stars and heavens seeme cleerest in the bright winter time?

Because the aire, either which doth compasse us, or that which is higher, is made thin & purged with winds and showres of raine, and by that means our sight doth see both further & cleerer. The like is manifestly seene in running rivers, for such things as are in them, are far better seene than in thick puddle standing water, where either nothing is seene, or confusedly.

CIX.

Why have we oftentimes a paine, and doe quake in making of water?

Because that sharp choler issuing out, and pricking the bladder of urine doth provoke & stir up the whole body to ease the part offended, and to expell the humor moderately. This doth happen most of all unto children, because they have most excrements, by reason of their often filling.

CX.

Wherfore are griefes greater in the night than in the day?

Because the mind being then idle & at rest with himselfe is neither busied with the sight nor hearing, nor occupied with any other sense, and doth nothing at all

all, nor is not urged to any externall action, and thereupon is much more touched with the feeling of any trouble or griefe. It is very plaine, that the minde doth leſſe feele the griefes of the body, when he is drawne abroad by externall worke, ſeeing that in ſickneſſe, and other ſuch accidents, the company and familiarity of friends, and communications & tales telling, doe make their troubles and griefes more light & tolerable. Men have marked that nature doth leaſt worke by day, in digeſtion of meats, in altering of humours, in making of bloud, in growing, & ſuch like operations. But the mind is then moſt occupied in his action, as in the five ſenſes, in motions of the parts of the body, the imagination, in thought, in memory: and contrary in the night, then nature worketh moſt, and the minde leaſt.

CXI.

Why doth a glaſſe breake in the winter, if you powre any very hot liquour into it?

Becauſe that it is throughly affected and altered by reaſon of the coldneſſe of the aire which doth compaſſe it. And therfore when we powre in very hot water on a ſudden, and not heat the glaſſe before, the heat doth fight and ſtrive with the cold which was in it: the cold with the aire preſently flying, cauſeth the breaking of the glaſſe. It muſt bee granted, that there be certaine ſmall holes and paſſages in the glaſſe, which doe hold and receive the pureſt & thinneſt parts of the aire, the which although we doe not ſee with our eyes, and with ſenſe, yet wee cannot deny but by nature there they be. Others doe ſay, that becauſe the glaſſe is very cold, then it is very dry alſo, and therefore that which is the ſubtilleſt part in it, whether it be a humor, or the aire, is thruſt out, and doth as it were uaniſh away, and ſo is made apt to breake. And ſo it is in very dry wood.

And

And ſo *Hippocrates* did ſay, that the veines were broken with cold, that therefore which is very hot, finding the glaſſe to be ſuch, drying it more and more, doth cauſe him to breake. If it had beene before wet over, and heated a little, it would not have been hurt: as we ſee wraſtlers are anointed before they goe to wraſtle. For when drineſſe falleth into theſe paſſages and inviſible holes, it fleeth quickly with the aire, and the ſoftneſſe of the glaſſe giving place unto the heat, doth not eaſily break. It is eaſily ſeene that glaſſe hath thoſe paſſages by earthen pots, into which if you powre water, and dawb them with pitch, yet the humour will whooſe out. You may alſo ſee in winter time a ſmoke or fume break out of a glaſſe when we caſt water into it.

CXII.

Why are not children, and eſpecially infants, ſo eaſily ſhaken and put out of joynt, as men?

By reaſon of their ſoftneſſe, yeelding unto the earth, they doe diſſolve his hardneſſe, that it can work no further. Men therefore having a hard body, becauſe they doe reſiſt the hardneſſe of the earth or ſtone, they doe increaſe the vehemencie of the blow, and force the ſtone to worke againſt themſelves, as being hard themſelves. And for the ſame reaſon a ſponge yeelding is not broken: but glaſſe, an earthen pot, or any ſuch other hard body is broken with a fall. And by this alſo we learne, why a vehement blaſt of wind doth overthrow an Oake, and not a reed, becauſe that an Oake being hard and ſtrong and great, doth reſiſt the wind, and ſo make his force more ſtrong: but the reed being light and ſoft and ſmall, yeelding hither and thither to the wind, doth break his force: So a wraſtler ſtriving againſt his companion doth increaſe his force, and yeelding ſometimes, and bowing with him, doth ſooner breake his vehemency.

CXIII.

CXIII.

Why doe infants hearing their nurses singing, cease their crying, and sleepe presently after?

Because that the substance of musicke, as being a science (and all other arts) is engrafted naturally in the mind, as heat is in the fire. As *Plato* doth say, our minds doe resemble sciences, and not learne them. And therfore the mind hearing such a song in that that he doth remember, causeth the infant to be quiet, and in that that he taketh pleasure, it doth draw on sleep. For not being infected with the company of the body, he perceiveth those sciences very plainly, and being somewhat drowned in the body, falleth into some oblivion of them.

CXIV.

Why doe nurses vocke and move children when they would draw them asleepe?

To the end, that the humours being scattered by moving, may move the braine: but those of more yeares cannot endure this.

CXV.

Why doe some drunkards see double?

Because that the muscles of the eyes being more or lesse filled, and by the selfe same meane weak & feeble, doe draw and wrest one eye upward, and the other downward: and by that means the eye-beames doe not looke one way at once, but towards divers places and bodies: and therefore each of the eyes using a private office and duty of seeing, doth cause a double sight.

CXVI.

Why are boyes apt to change their voice about fourteene yeares of age?

Because that then nature doth cause a great and sudden change of age. Experience proveth this to bee true:

ture, for at that time we may see that womens paps do grow great, to hold and gather milke, and also those places which are about the hips, in which the young fruit should remain. Likewise mens brests & shoulders, which then beare great and heavy burthens. Also their stones, in which the seed may increase and abide: and his privie meber, to let out the seed with ease. Further, all the whole body is made bigger and dilated, as the alteration and change of every part doth testifie. And the harshnes of the voice and hoarsnesse: for the rough artery or windepipe being made wide in the beginning & the exterior or outward part within, unequall even to the throat, the aire going out at that rough, unequal and uneven pipe, doth become unequall and sharpe, and after a sort hoarse. Like unto the voice of a goat, whereof it hath his name *Branchus*. The same doth happen unto them, into whose rough artery any distillation doth flow. It happeneth by reason of the dropping humidity, that a light small skin filled unequally, causeth an uneven going forth of the spirit and ayre. Vnderstand that the windpipe of Goats is such, by reason of the aboundance of humidity. The like doth happen unto all such, as nature hath given a rough artery as unto cranes. After the yeares of 14. they leaue off that voice, because the artery is made wider, and receiveth his naturall evennesse and equality.

CXVI.

Why doth eyle being drunke, cause us to vomit, and especially yellow choller?

Because that seeing it is light, & ascendeth upward, it provoketh the nutriment in the stomacke, & lifteth it up. And so the stomacke being grieued, summoneth the ejective vertue to vomit, and especially choller. because that it is light, and consisteth of subtill parts, and therefore is the sooner conveyed upward. And it is

moſt plaine that oyle is light and carryed upward: for when it is mingled with any moiſt thing, it runneth unto the higheſt roome.

CXVIII.

Why doth not oyle mingle with moiſt things?

Becauſe that being pliant, ſoft, & conſtipat in it ſelfe it cannot be divided into parts, and ſo cannot be mingled. Neither if it be upon the earth, can it quickly enter into it.

CXIX.

Why is water and oyle frozen in cold, wine and vinegar not?

Becauſe that oyle being without all quality, and fit to be confounded with any thing, is cold quickly, and ſo extremely, that it is moſt cold: Water being cold of nature, doth eaſilie freeze, when it is made colder than his owne nature. Wine being hot and of ſubtill parts, is not ſo ſoone cold: but vinegar being of moſt ſubtile darts, ſuffereth no freezing.

CXX.

Why doe contrarie things in quality, bring forth the ſame effects?

That which is moiſt, is hardned and bound alike of heat and of cold: ſnow and liquor doe freeze with cold: a plaſter and the gravell in the bladder, are made hard with heat. That is ſo indeed, but by a divers action. The heat doth conſume and eat the abundance of moiſture but the cold ſtopping and ſhutting, with his overmuch thickneſſe, doth wring out the filthy humidity: like as a ſpunge, wrung with the hand, doth caſt out the water which it hath in the pores and ſmall paſſages.

CXXI.

Why doth a ſhaking or quivering ceaſe oftentimes when any feareful matter doth chance, as a great noiſe or cracke made

with

with the ſudden downefall of water, or a great tree?

Becauſe that oftentimes the humours being digeſted and conſumed with time, and made thin and weake, all the heat, vehemently and ſuddenly, and ſharply fleeing into the inward parts of the body, conſuming the humor which cauſeth the diſeaſe, doth diſſolve it. Treacle hath this effect and many ſuch like, which are hot and dry, when they are taken after concoction.

CXXII.

Why doe ſuch fall which turne round, if they be not uſed to doe it.

Becauſe they doe diſturbe the animal ſpirits which are in the brain, and toſſe them up and downe together with humidities. They then be made leſſe apt and fit to receive the ſenſible and motive power, and do not ſuffer any action to goe to the muſcles and ſinewes: where by it falleth out, that the weight of the body, as not being borne up nor ſupported by the ſoule, is throwne to the earth: & for this ſame cauſe they ſeeke darkenes, becauſe the ſpirit of ſeeing is diſturbed and troubled, and cannot worke like to the other ſenſes. But this doth not happen unto ſuch as are accuſtomed to turn moderately, and by little and little cuſtome doth breed this: for the ſoule and nature are not ſtrangers the one to the other, but in time are as it were reconciled for that which is done by little and litle, and without interceſſion, is hidden from the ſenſe: And after that it hath often eſcaped, falleth not as a ſtrange thing unto nature who was wont to receive it.

CXXIII.

Why doe ſleele glaſſes ſhine ſo cleere'ly?

Becauſe they are lined on the inſide with white lead, whoſe nature is ſhining, the which being put to the glaſſe which is alſo ſhining, doth ſhine much more, and caſting his beames through the paſſages of glaſſe, doth

ouble that which is in the superficiall part of the glasse, and without the body of the glasse, and by that meanes the glasse is very shining and cleare.

CXXIV.

Why doe we see our selves in glosses and cleere water?

Because that the quality of the sight passing unto cleere bright bodies, by a reflexion doth returne againe by the beames of the eies, to the image of him who looketh on it. That qualities doe goe forth & passe from the face as it is not absurd, they doe shew, which remain neere unto trees, because they are wont to look green. For the greene quality of greene leaves, passeth to the face it selfe: likewise going into the running water, doth make it shew greene.

CXXV.

Why doe hard dens and hollow places, and high places, send backe the likenesse and sound of the voice?

Because that such places also, by a reflection do send backe the image of a sound. For the voice doth beat the aire, the aire the place, the which the more it is beaten, the more it doth beat: and thereby doth cause the more vehement sound of the voice. Moist places, and as it were soft, yeelding unto the stroke, and dissolving it, give no sound againe. For according unto the quality and quantity of the stroke, the quality & quantity of the voice is given, which is called an Eccho. Some doe idely fable that she is a goddesse: some say that *Pan* was in love with her, which without doubt is false. He was some wise man who did first desire and search out the cause of that voice: and as they which love and cannot enjoy their love are grieved, so in like manner was hee very sorry untill he found out the solution of that cause. As *Endymion* also, who first found out the course of the Moone, watching nights, and observing her course, and searching her motion, did sleepe in

the

the day time. And therefore they doe fable that he was beloved of the Moone, and that she came to him when he was a sleepe, because she did give unto the Philosopher the solution of the cause of herselfe. They say also that he was a shepheard, because that in deserts & high places he did marke the course of the Moone. And they give him also a pipe, because that high places are blown with wind: or else because he sought out the consonancie of figures. *Prometheus* also being a wise man, sought out the cause of the starre which is called the Eagle in the firmament, his nature and place, and when he was as it were wasted away with the desire of learning, then at the last he rested when *Hercules* did dissolve unto him all doubts with his wisdome.

CXXVI.

What is the reason that if you cast a stone into a standing water, whi. is on the overmost part of the earth, it makes many circles, and not if the water be deepe in the earth?

Because that the stone with the vehemécy of the cast? doth pursue and follow the water from every part of it until the stone come to the bottom. But if there be a very great vehemécie in the throw, the circle is the greater, the stone going downe unto the earth, and drawing downe the water with it, causeth manie circles. For first of all it doth drive the overmost & superficiall part of the water into many parts, and so going downe alwaies unto the botome, againe dividing the water, it maketh another circle: and this is done successively, untill the stone resteth. And because the vehemency of the stone is slackned still, as he goeth downe, of neeessity the last circle is lesser than the first, because that with the stone and also with the blow, the water is divided.

CXXVII.

Why doe some thinke that laughter proceedeth from the

ſpleene, affirming that it is not like, that they laugh not much, whoſe ſpleene is corrupted, as they doe whoſe ſpleene is ſound, but ſay that ſuch are very ſad?

Truly I thinke that the cauſe of laughter is accidentally, and not properly in the ſpleene: for if it be ſound and perfect, it doth draw from the liver all melancholy humor wherof it proceedeth, that when the pure bloud without any dregs doe goe both thorowout all the body, & alſo into the braine, it doth delight both nature & the mind, and doth make men merry like unto wine, and bring men to a quietneſſe and tranquility, and ſo of that, laughter is moved.

CXXVIII.

Why doe not Mules bring forth young ones?

Becauſe they doe conſiſt of a divers kinde of beaſts, & ſo then the mixtion of the ſeed differing in quality and quantity, begetting a certaine other thing beſides that which is firſt, doth marre and aboliſh the nature of thoſe things which firſt were. As the mingling of white & black, aboliſhing the colour of extreames, breedeth another colour which is dark & dun, which is none at all of the extremes. Therefore the engendring quality is aboliſhed, and the aptneſſe of receiving formes.

CXXIX.

Why are ſuch as are deafe by nature dumbe?

Becauſe they cannot ſpeake and expreſſe that which they never heard. Some Phyſitians doe ſay, that there is one knitting and uniting of ſinewes belonging unto the tongue and to the eares, and therefore they are of the like diſpoſition. But ſuch as are dumbe by an accident, are not deafe at all, for then their riſeth a locall paſſion.

CXXX.

Why are ſome ſtiffe after meat which were long faſting?

Becauſe

Becauſe they abound with choller, and ſo doe heape up a ſowre ſharpe humour. Therefore the parts of the body being nouriſhed after meat, drive away from them the choler unto the skin, and ſo that ſtiffenceſſe doth riſe, that is choler gnawing, and biting thoſe parts and ſtirring them up to purſue himſelfe.

CXXXI.

Why doe not ſwine cry when they bee carried with their ſnowt upward?

Becauſe that above all other beaſts they bend more than other to the earth. They delight in filth, and that they ſeeke, and therefore in that ſudden change of their face they be as it were ſtrangers, & being amazed with ſo much light, keepe that ſilence. Some ſay, that their wind-pipe doth cloſe together, by reaſon of the ſtraitneſſe of it, when they lye with their face upward.

CXXXII.

Why are ſwine delighted with dirt?

As the Phyſitians doe ſay, they are naturally delighted with it, becauſe they have a great liver, in which deſire is, as *Ariſtotle* ſaith, that the widenes of his ſnowt is the cauſe: for he hath ſmelling which doth diſſolve it ſelfe, and as it were ſtriving with ſtench.

CXXXIII.

Why doth itching riſe, when an ulcer doth wax whole, and flegme ceaſe?

Becauſe the part which is healed and made ſound, doth purſue the reliques of the humour, which remaineth there againſt nature, & which was the cauſe of the bile: and ſo going out through the skinne and diſſolving it ſelfe, doth cauſe the itch.

CXXXIV.

Why are thoſe diſeaſes or accidents longeſt and moſt grievous, which doe moleſt one eye onely, and not both?

For two cauſes, becauſe the running or fluction is hea-

ped up at one eye onely; for whatsoever is divided into many, is weaker than it selfe, and of a lesser strength: or else because that when the whole eye doth move himselfe in his actions, so oft he doth force the sicke eye to move also; and the medicaments of every diseased part doe consist in quietnesse.

CXXXV.

Why doth a man sneeze more often, and more vehemently then beasts?

Because he doth use more meats and drinks, and of more divers sorts, and that more than is requisite, the which when he cannot digest as he would, it doth gather together much aire and spirit, by reason of much humidity, that spirit then being very subtil, ascending unto the head, it forceth a man oft to avoid it, and so causeth sneezing. And it maketh a noise, because a vehement spirit or breath passeth through the conduits of the nostrils, as a belching by the stomacke, or a fart from the belly, the voice by the throat, and a sound by the eares.

CXXXVI.

Why doe dead mens haires and nailes grow for a time?

Because that the flesh rotting, withering, and falling away, that flesh which was hidden about the rootes of the haire, doth now appeare and deceive, and cause an imagination that the haire did grow. And some say, that it groweth in very deed, because the dead carkeises, are resolved in the beginning into many excrements and superfluities, by reason of the putrefaction which commeth unto them. These going out of the overmost patt of the body, by some passages and pores, doe increase the growing of the aforesaid haire.

CXXXVII.

Why have children rather than men certaine white spots in the nailes of their fingers, rather than in their toes?

Because

Becauſe they doe breed of flegme, and children doe abound with flegme more than men, becauſe they are fatter and greater eaters. And the feet by reaſon of walking and motion, doe diſſolve ſuperfluities more than the hands: and therefore thoſe ſpots doe not appeare in the nailes of the feet.

CXXXVIII.

Why doth not the haire in the feet quickly grow gray?

For the ſame reaſon, becauſe that through great moving and walking, they doe diſperſe and diſſolve the ſuperfluity of flegme, which both breed graineſſe. And the haire of the ſecret parts doe grow gray very late, becauſe of the heat of that place, and becauſe that in carnall copulation it doth diſſolve flegme alſo.

CXXXIX.

Why doe verie many beſts wag their tailes when they ſee their friends, and a Lion and a Bull beat their ſide, when they are angry?

Becauſe they have the marrow of the backe reaching unto the taile, which have the force of moving in it. The imagination acknowledging that which is known unto him, as it were with a hand, as it doth happen in men, doth force them to move the taile, which doth manifeſtly ſhew ſome ſecret force to be within them; which doth acknowledge that which they ought. In the anger of Lions and Buls, nature doth conſent unto the minde, and doth inforce it to be greatly moved, as men doe ſometimes, when they be angry, beat their hands on other parts. When the minde cannot take revenge upon that which doth hurt, it doth preſently ſeeke out ſome other ſolace, and doth cure his affection with ſome ſtroke or blow.

CXL.

Why, if you do put dry burnt barly upon a horſes ſore, the haire which growes upon the ſore is not white, but like the other haire?

Becauſe

Because it hath the force of expelling, and doth wipe away and dissolve the excrement of the flegme, & all unprofitable operation which is gathered together through the weakness of the part, or crudity of the sore.

CXLI.

Why doth haire never grow in mens ulcers or byles?

Because a man hath a thicke skin, as it is seen by the softnesse and thinnesse of his haires. And seeing the skarre is thicker than the skin it selfe, it doth stop up the passages by which the haire should grow. Horses have thinner skins, as it is seene by their thicke haire, and therefore all passages are not stopped in their wounds and sores. And after that the excrements which were gathered together, have broken a passage through those small pores the haire doth grow.

CXLII.

What is the reason that such as are bitten with a snake, being most exceedingly a thirst, doe quench their thirst, and not increase it by drinking of treacle, which is hot and dry?

I say then, that it doth not quench the thirst by reason of his quality, but by some mutuall simpathy and consent, & naturall reason. This is a kind of counter-poyson and preservative, which is made of divers sorts of herbs which have some kind of consent and agreement with all the parts of the body. As Dictamnum, Dedtander, or garden Ginger hath a proportion conservative of the heart, Agrimony or Liver wort, with the Liver, stonewort or finger-ferne, with the spleene, parsly with the mouth of the belly, hyssop with the lungs, elicampane with the reines of the back, Rue with the neck, Bitterwort with the braine, & *Siler Montanum* with the bladder of urine. Every one of these drawne as it were with the sweetnes of hony, doth draw that which is best for his safety. Among all which the flesh of some Vipers is mingled, which hath a certain mutuall affection

which

which we call *Antipathiam*, a contrary of naturall qualities, against every venomous beast & corrubtible vertue. These being distributed into every part, they suffer not to worke that effect, which doth threaten corruption. For they doe resist like unto lawfull souldiers who have taken armes for the defence of their cuntry.

CXLIII.

Why is Fortune painted with a double forehead, the one side bald, and the other hairy?

The bald side signifieth adversity, and the hairy properity, which we enjoy when it pleaseth her.

CXLIV.

Why have some commended flattery?

Because flattery setteth forth before our eyes, that which we ought to be, although not that which we be.

CXLV.

Wherefore should vertue be painted girded?

To declare that vertuous men ought not to be slothfull, but diligent, and alwaies in action.

CXLVI.

Why did the ancients say, That it was better to fall into the hands of a Raven, than of a flatterer?

Because Ravens doe not eat us untill we be dead, but flatterers doe devoure us alive.

CXLVII.

Why have cholericke men beards before others?

Because they are hot, and their pores large and wide.

CXLVIII.

Whereof doth it proceed, that such as have the hicket, doe ease themselves by reteining their breath?

The breath retained, doth heat the interior parts of the body, and the hicket proceedeth of nothing else but of cold.

CXLIX.

CXLIX.

Wherefore doth it proceed, that old men remember well, that which they have seene and done in their youth, and doe forget such things as they see and doe in their age?

Things learned in youth, have already taken a certaine root and habitude in the person: but things learned in age are forgotten, because the senses are weakened in them.

CL.

What kinde of covetousnesse is best?

The covetousnesse of time when it is imployed as it ought to be.

CLI.

Why is our life compared to a stage play?

Because the unhonest doe occupy the place of the honest, and the worst sort the roome of the good.

CLII.

Why doe Dolphins, when they appeare above the water, signifie some storme and tempest to come?

Because that at the beginning of the tempest, there doe rise from the bottome of the sea, certaine hot exhalations and vapours, which doe heat the Dolphins, which doth cause them to mount to seeke for cold.

CLIII.

Wherefore are things more quiet in the night, than in the day?

The motion of the aire and the coldnesse of the night is the cause thereof, which coldnesse doth stay, and hinder the motion.

CLIIII.

Wherefore did the Romans call Fabius Maximus *the target of the people, and* Marcellus *the sword?*

Because the one gave himselfe to maintaine the common-wealth, and the other was eager and sharpe to revenge the enemies of his country. And yet they were

by

by the Senate joyned togethet, becauſe the gravity of one, ſhould moderate the courage and boldneſſe of the other.

CLV.

Why doth the ſhining of the moone hurt the head?

Becauſe it moveth the humours of the braine, and cannot afterwatd reſolve them.

CLVI.

If water doe not nouriſh, why doe men drinke it.

Water cauſeth the nutriment to ſpread throughout all the body.

CLVII.

Why is ſneezing good?

To purge the braine, as the milt is purged by the cough.

CLVIII.

What is the ſeat of the affections in the bodie?

Ioy dwelleth in the ſpleene, anger in the gall; feare in the heart, lechery in the liver.

CLIX.

Why is ſodden water better than cold?

Boild or ſodden waters hath leſſe ventoſities, and is more light and ſubtill, becauſe the earthy and heavy ſubſtance is ſeperated from it.

CLX.

Wherefore are the waters of Mariſhes and ponds evil?

Becauſe they are flegmaticke, & do corrupt in ſummer time, becauſe the fineſt of the waters is converted into vapours, and the earthineſſe doth remaine.

CLXI.

Why be ſtudious and learned men ſooneſt bald?

It proceedeth of the weakeneſſe of the ſpirits, or becauſe want of digeſtion cauſeth flegme to abound in them.

CLXII.

Why doth too long watching make the braine feeble?

Because it doth multiply choler, the which by that meanes doth dry and extrenuate us.

CLXIII.

Why be steele glasses better for the sight than other glasses?

Because steele is harder, and doth present unto us more substantially the aire which receiveth the light

CLXIV.

Whether doth love shew her greatest force, either in making the foole to become wise, or the wise to become a foole?

In giving wisdome to him which hath it not, because it is more hard to build than to pull downe, because that ordinarily love and folly are but an alienation of the minde.

CLXV.

Why is over-great labour naught for the sight?

Because it drieth the bloud too much.

CLXVI.

Why is Goats milke accounted best for the stomacke?

Because it is thicke and not slimy, because they feed on boughs and wood, rather than on grasse.

CLXVII.

Why doth much griefe and vexation bring age?

Because it drieth, & age is nothing else but a drought

CLXVIII.

Why is he most merry, who hath the thickest bloud?

The bloud which is fat and thick, maketh the spirits firme and constant, wherein consisteth the force of all creatures.

CLXIX.

In your opinion, which is hardest, to obtaine the love of one, or to keepe it being obtained?

To keep and maintaine it being gotten, by reason of the inconstancy of women, which are quickly angry, and

and soone weary of one, lightly found, and slipperie to keepe.

CLXX.

Why doe Serpents flee from the herb called Rue?

Because a Serpent is cold, dry, and full of sinewes, and the Herbe Rue of a contrary nature.

CLXXI.

Why is a Capon better to bee eaten than a Cocke?

The Capon leeseth not his moistnesse, because hee treadeth not the hens as the Cock doth, and therefore is better.

CLXXII.

Why doe we smell a thing lesser in the winter than in the summer?

Because the aire is thicker and lesse moveable.

CLXXIII.

Why doth haire burne so quickly?

Because it is dry and cold..

CLXXIIII.

Why is love compared to a Labyrinth?

Because the entry and comming in is easie, and the going out unpossible or very hard.

FINIS.